MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

JANUARY, 1886.

SYSTEMATIC BENEVOLENCE.

BY HOWARD HENDERSON, D.D.

THE PLAN.

"UPON the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16, 2.

THE PRINCIPLE.

According to ability—"as God hath prospered him." Prosperity depends on dutiful giving. To give is to get. "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty." Why should a Christian be afraid to try that promise more than "Believe on the Lord Jesus Christ, and thou shalt be saved?" The one is not a rotten plank and the other a bridge of iron. Both will carry the pressure trust can put upon them.

It is also made an assurance of spiritual blessing, and rests on the divine ability to reward liberality with grace. Christ "is able to save to the uttermost" all that come unto God by him. So is he able to make a lean soul fat. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in every thing to all bountifulness." To be stingy is to stint the soul. If God gives his Son, and Christ gives his life, ought not you to give, as you are able, to confer the blessings of the Gospel on others? Was Christ to empty himself to save you, and shall not his love constrain you to try and save others? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Enriched

by his blood, you are under bond to make his condescending love known to others.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I give my life for thee;
What hast thou given for me?"

Dare you answer that question and tighten your purse-strings? If your pocket-book is not regenerated, question the regeneration of your heart.

Who Must Give.

"Every one." There are no privileged classes in this matter. Parents and children must give. As you cannot save your children by attorneyship, neither can you give for them. Give to them that they may give and enjoy the blessing attached to this grace, and be "brought up in the nurture and admonition of the Lord," in the principle and practice of liberality, as in faith and hope, in prayer and praise. Standing before the sacred treasury, be able to say, "Here, Lord, am I, and the children thou hast given me."

When to Give.

Periodically—regularly. Cultivate the habit of giving. "Man is a bundle of habits." Doing a thing often makes it easy. The stated time is on the holy Sabbath—"on the first day of the week." Nothing ought to be done on the Sabbath that is not religious. The Bible commands that giving should be done on the Sabbath; therefore it is an act of worship. "Remember the Sabbath day to keep it holy." Remember to give on the Lord's day, for giving is an element of holiness. "It is lawful to do good on the Sabbath day." A Fiji convert offered to give in advance the entire sum he proposed to contribute at one time. The wise pastor said, "No, pay in weekly installments. If you only open a door once a year the hinges will get rusty."

Take an account of stock, and strike a conscientious balance, deducting the debt you owe the Lord for the prosperity granted you; "lay by in store" for the Sabbath collection. As

well go to the house of God prayerless and praiseless as purseless. As oft as ye take the sacrament you do it in remembrance of Christ. As oft as ye pay your stipend ye do it in remembrance of the Saviour. Do it often that duty may be habitually performed, and that you may be "blessed in the deed." Let not the collection plate be to you "a stone of offense." Let it be an Ebenezer.

The Spirit.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Seed and harvest stand in the relation to each other as cause and consequence. Be niggardly in the use of the grain, and your shocks will be wide apart. Some sow so sparsely that the grain does not stand thick enough to cut. "Freely ye have received, freely give."

Look to the motive. The quality of an action resides in the intention. "As a man thinketh in his heart, so is he." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver," and so does every one else. The points are: 1. All must give. 2. All must give periodically. 3. All must give according to ability. 4. All must give cheerfully.

God's will is that you should give, and that you should do it as his will is done in heaven. "Thy will be done in earth, as it is in heaven." "I delight to do thy will, O my God: yea, thy law is within my heart."

The Reward.

1. It is temporal. If you give honestly God will so prosper you as to increase your ability to do more. "For he that hath, to him shall be given." God's measure is to you as your measure is to others.

Homeless Jacob, thrust out of his father's house, after his Bethel vision, vowed to give to God one tenth. His subsequent prosperity need not be recited. The very habit of weekly looking into one's affairs, with a view of ascertaining the amount duty requires should be given, tends to the formation of business habits that carry with them thrift. "Short settlements make long friends." Not to frequently look into

one's business is to be like the silly ostrich—sticking its head in the sand, and fancying, because it does not see, that it has eluded danger. Make up your log often if you would know how fast you are sailing. "He that watereth shall be watered also himself." The sea cannot dry up as long as the clouds return what it gives.

2. It has already been shown that giving is a means of grace. Short rations make limp bodies. Withholding from God makes souls shrink. Giving is to the heart what yeast is to bread. If you want "to make a raise," leaven your life with liberality. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace [of giving] also."

3. It carries with it an eternal compensation. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Money laid up in heaven is in a safe deposit bank, one that will pay dividends after death. Lay up treasure in it, and you need not fear that the cashier will run away with the money, nor burglars rifle the vault. "It is not what one leaves behind that makes him rich, but what he sends before."

The End.

"That there be no gatherings when I come." You will not have to send for the Elder or a Secretary of one of the Boards to "lift" your collections with an oratorical derrick. Beneficence will flow in a steady stream, or descend in silent dews. There are some countries in which it never rains, but the nightly dews are so refreshing that nature responds with generous harvests. Where the dew descends like that on Hermon, God commands his blessing. Geysers come from central fires, and turn surface ice into limpid and life-making streams.

Such a plan will render impossible some niggardly braggart proposing to be one of twenty to give twenty-five dollars

when he knows that only five can respond to that proposition. "Every tub will stand upon its own bottom." "If thou art wise thou shalt be wise for thyself." Marching through Immanuel's land is by Indian file. No man's duty is made dependent on what another will do. The narrow road must be traveled singly. But one camel can go through the eye of a needle at the same time. Then he must be stripped of his pack, and squeeze through on his knees.

The Result.

The mites will be gathered. "Many mickles make a muckle." So many nickels make much. The poor widow, casting all her living into the treasury, will get Christ's approval, and the rich Pharisee will be rebuked for the fewness of his shekels. The power of pennies will be manifest. The poor can put in their shillings, and take away God's blessing by pounds. All can have stock in the Church. The aggregate will show the might of mites as well as the shirk of shekels. The ocean is but the result of many confluent rivulets. The mountains are built of "little grains of sand." The fruitful isles of the Pacific are reared with the shells of tiny coral insects. The finest marbles are but the mausoleums of infinitesimal crustacea. Many thousands of type clicked into column in embodying these ideas in print. Line upon line and precept upon precept make up the learning of the sage. Small duties done, if the measure of ability, bring the largest blessings God can give. A mite, when it is the gauge of capacity, leads a million when it falls short of expressing the ability of the donor. When one does all he can for Jesus, he will do all he can for him. A farthing may look very lonely in God's money-box, but a running-over blessing in the heart causes it to cry for a larger treasury. The little cake of the impoverished widow of Zarephath gave her an ever-replenishing meal-barrel. Would that men might know on "which side their bread is buttered." Many are living on crusts who might be feasting on plenty, because they have withheld the prophet's cake. "He that withholdeth corn, the people shall curse him." "Where no vapors ascend no dews descend." "He that watereth shall be watered." It is not mites

nor millions that pass current in the kingdom of heaven. It is means and motives. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." A wish and will, with nothing to give, goes for more with God than much given "grudgingly and of necessity," and short of ability. You are not to give to help God, but to help yourself. Because you cannot pray a great prayer, will you refuse to offer a little one? The God-man that made five loaves feed as many thousands can make your stuttered prayer shake the throne of omnipotence. As the Jordan runs through the lake of Galilee, and the Gulf Stream is a river in the ocean, so are rills of charity in the sea of benevolence. "Every little helps."

There are no "deadheads" on the highway of salvation. Pay as you go, and go as you pay; and pray as you pay. Jesus is not begging your patronage. Salvation is free. You can get it without money or price, but you cannot keep it without helping the needy. "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" That's a poser! Give it up. And without the love of God how can you be holy and happy? It costs nothing to be born, but it costs something to keep alive. Christ only asks for hearts, but Christly hearts ask, "Lord, what wilt thou have me to do?"

If you are "nothing but leaves," the Holy Spirit will leave you. But if the boughs of your being bend with fruit, angel harvesters will be busy bearing the golden apples to the heavenly bin. "Herein is my Father glorified, that ye bear much fruit." "By their fruits ye shall know them." Siberian crabs will do for trees rooted in ice, but palms must bear bread, because anchored in a fertile soil, and their broad leaves beg and get much of the sun's liquid gold. Hold all thou hast for Christ, and he will give you more to hold. A clenched hand catches no blessing.

Lastly, I beg you not to "rob God." He is an infallible detective, a "discerner of the intents and purposes of the heart." Jesus pardoned a dying thief; do not presume that he will pardon a living one.

MISSIONARY SOCIETY.

DIRECTORY.

PROPER CORPORATE NAME: "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: MISSION ROOMS, No. 805 BROADWAY, NEW YORK CITY.

CHARTER, ACTS OF INCORPORATION, ETC.—See last Annual Report.

THE GENERAL COMMITTEE meets in November each year in the Mission Rooms, No. 805 Broadway, New York.

THE BOARD OF MANAGERS meets on the third Tuesday of each month in the Mission Rooms.

THE CORRESPONDING SECRETARIES, *Rev. J. M. Reid, D.D.*, and *Rev. C. C. McCabe, D.D.*, have charge of all the correspondence of the Society. All communications should be addressed to them at the Mission Rooms, 805 Broadway, New York.

THE RECORDING SECRETARY, *Rev. J. N. FitzGerald, D.D.*, has charge of all the records of Committees, of the Board, and of the Society. He also certifies to the Treasurer, or to the Auditing Committee, as the case may require, all moneys granted or expenditures authorized in pursuance of the action of the Board.

THE TREASURER, *J. M. Phillips, Esq.*, has charge of all the funds of the Society, as his title indicates. All remittances should be made to his order by draft on New York or Post-office Order on New York.

THE ASSISTANT TREASURER, *Rev. Earl Cranston, D.D.*, resides at Cincinnati, O., and acts as Treasurer for that part of the country.

IN MAKING BEQUESTS the following form should be observed:

I give and bequeath to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF LAND observe the following:

I give and devise to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises:

.....

.....

to have and to hold the same, with the appurtenances thereto, to the said Society, its successors and assigns forever.

It is particularly requested that all persons making Bequests and Devises to this Society, or knowing that they have been made, should notify the Corresponding Secretaries of the same at the Mission Rooms, and, if practicable, inclose a copy of the will, that the wishes of the testator may be known and our rights protected.

MISSIONARY LITERATURE in the shape of tracts and leaflets can be ordered from this office, also supplies for collecting purposes. Samples of our missionary periodicals will be sent free. The terms of subscription will be found on them.

ANNUAL MEETING OF THE GENERAL MISSIONARY COMMITTEE.

The General Missionary Committee of the Methodist Episcopal Church convened in annual meeting at the Mission Rooms, November 5, 1885, and continued in session one week. All the Bishops and the representatives of the thirteen mission districts appointed at the last General Conference were present. With these were associated the following representatives of the Board of Managers: Rev. A. D. Vail, Rev. J. M. Buckley, Rev. J. F. Goucher, Rev. M. D'C. Crawford, Rev. D. Curry, Rev. C. S. Rogers, Rev. A. L. Brice, J. S. M'Lean, J. H. Taft, Oliver Hoyt, C. B. Fisk, J. B. Cornell, and Isaac Odell.

The Treasurer reported that the receipts of the year ending October 31, 1885, were $826,828 36, being an increase for the year of $95,702 50. The increase came from legacies, $51,931 81; from Conferences, $41,845 06; from sundries, $1,924 73. The receipts for the year are greater than any former year in the history of the Society by $75,358 46.

The disbursements of the year were, for foreign missions, $390,636 52; domestic missions, $341,730 39; office expenses, $18,301 40; publication fund, $6,390 09; incidental expenses (of which $12,626 54 was for interest), $22,820 34, being a total of $779,878 74.

The total indebtedness of the treasury on November 1, 1884, amounted to $146,405 20; the indebtedness on November 1, 1885, was $90,885 28, being a decrease of liabilities of $55,519 62 during the year.

For such a grand result secured in the midst of the prevailing business depression we are profoundly thankful. The Missionary Committee testified to its belief that the increase from the Conferences was largely due to the cry of "A Million for Missions," and the wise plans and persistent effort to increase the liberality of the Church in its gifts for missions.

The following resolution was unanimously adopted:

Resolved, That the General Committee ask the Church for one million dollars ($1,000,000) for the coming fiscal year for missions.

The following was adopted respecting statistics:

Resolved, That the Secretaries be requested to send to the Bishops presiding at Conferences that receive aid from the funds of the Missionary Society blanks in duplicate for statistics, for the presiding elders of such Conferences, with the request that when filled one copy be sent to the office at New York, and one to the representative of the General Conference district, in time to be used at the meeting of the General Committee in November of each year.

In respect to meetings to be held during the session of the General Committee it was

Resolved, That the Board of Managers are requested to arrange for such public meetings as may be deemed expedient to be held during the next annual meeting of this Committee, at which there shall be a suitable presentation of the various aspects of the cause of missions.

Respecting the Woman's Missionary Societies it was

Resolved, That the Woman's Foreign Missionary Society and the Woman's Home Missionary Society be requested to furnish the Missionary Committee, one week in advance of its annual meeting, a detailed account of their appropriations, and that a printed slip containing the same be placed in the hands of the Committee at their next meeting.

Respecting the missionary periodicals the following action was taken:

Whereas, Our people need frequent and full information respecting our missions—the field, the workers, and the work—that they may become intelligent, systematic, and liberal contributors to our mission funds; and,

Whereas, Since our last annual meeting the Missionary Society has become the proprietor of three missionary periodicals, "The Gospel in All Lands," which is, we believe, the largest and best missionary magazine in the world, and especially suited to our pastors and members; the "Missionary World," for the older, and the "Little Missionary," for the younger, scholars of our Sunday-schools; therefore,

Resolved, That we heartily recommend these periodicals, and request our preachers and Sunday-school superintendents to do all they can toward securing their introduction into every family and Sunday-school in our Church.

It was decided that at the present it was not advisable to establish a mission in France, and that no action at present be taken on the memorial to establish a mission to Roman Catholics in New York city.

The appropriations made for the ensuing year amounted to a total of *one million of dollars*. Of this amount $440,536

were for Foreign Missions; $308,100 for Domestic Missions; $73,200 were for Missions in the United States, not in Annual Conferences, to be administered as Foreign Missions; $25,000 for Contingent Fund; $32,500 for Incidental Expenses; $9,779 for periodicals and disseminating Missionary Information; $90,885 for Liquidation of the Debt.

The appropriations for Domestic Missions were divided as follows: Welsh, $200; Scandinavian, $31,800; German, $46,700; French, $1,500; Chinese, $15,500; Bohemian, $2,800; English-speaking, $203,650; Indian, $2,800.

The Missions in the United States, not in Annual Conferences, to be administered as Foreign Missions with the appropriations are: Arizona, $7,500; Black Hills, $4,500; Indian Territory, $1,000; Montana, $10,000; Nevada, $4,000; New Mexico, $6,000; New Mexico, Spanish, $23,150; North Dakota, $7,500; Utah, $19,650.

A fuller report of the proceedings will be found in "The Gospel in all Lands," for December. A complete and detailed record of the collections and appropriations will appear in the Annual Report.

A LAND PURCHASE AT NANKIN.

BY REV. G. W. WOODALL.

Nankin, without exception, is the most conservative city in the Yang-tse valley. Its great wall and the vast area within its walls tend to foster a spirit of exclusiveness in the minds of the people; whereas its historic interest, as well as the position it holds to-day in the politics of China, give it an importance to the official and literary classes such as no other city south of Peking enjoys. It is a great literary center, as indicated by the thousands of students annually gathered there for the competitive examinations. Here did Hung Wu, in 1368, choose to make his capital and imperial residence, at which time it became the most celebrated city of the empire, not only officially, but also in regard to its extent, its buildings, its literature, its manufactures, and the character of its inhabitants. It again became famous to the outside world in 1842 as the place of final conflict and victory for the English

in the Opium War, thus opening the ports of China, never to be closed again to foreign trade or missionary work.

It is strange that although Nankin itself is included as one of the ports to be opened to foreign trade, yet the people have managed to preserve it essentially a closed port. It is no wonder that they pride themselves in their city. We have visited it twice, and each time have come away with the intense desire and determination to make another and longer visit at the earliest opportunity. The tombs of the Ming dynasty, the great Confucian temple, Fuh Tsz-Miao, together with the ruins of the colossal figures of horses, elephants, other animals, etc., are points of interest which no traveler can afford to pass by unseen.

My object in writing this article is not so much to give a description of Nankin as to point out the difficulties that are experienced by missionaries designing to enter this city as a field of labor, the chief of which are the exclusiveness and conservatism already alluded to; and this spirit I would not claim to be universal among the Nankinese people, but confined chiefly to the official classes. This statement will be borne out by the American Presbyterian Mission in their effort a few years ago to purchase land and erect permanent mission property. It has again been experienced by the American Methodist mission in the year and a half just past, during which time the superintendent, Rev. V. C. Hart, has been in continual conflict with the officials, although he found people very ready to dispose of their property.

It was in November, 1883, when he made his first visit to Nankin, with the purpose of selecting a site to build a hospital, the gift to our mission of Mrs. Philander Smith. He secured an introduction to Mr. Kung Tao-Tai, and had a familiar chat with him about building a hospital, etc. He received no encouragement, but rather a presage of difficulty. With the assistance of Tai Sien Sen, a tried and faithful native preacher, a native of Nankin, but appointed to work at Kiukiang, he negotiated until the following March, when he succeeded in getting a small piece of land just outside of the South Gate, and between the Arsenal and Powder Works.

But immediately there was trouble in the camp, and Tai

Sien Sen, hearing various rumors regarding himself, kept himself in obscurity, and it was finally thought best that he should go back to Kiukiang, in order to secure his personal safety. These Yamen runners, when they get on the scent of an offender of official intrigues, are as merciless as the bloodhounds of the Slave States described in "Uncle Tom's Cabin."

In November, with the agency of a man from Wuhu, who had been busy since the previous August, two plots of well-located land were secured near the *Ku Leu*, or Drum Tower. In December a second piece was had at the South Gate, adjoining the one already purchased. But although the officials were frequently urged to do so, it seemed quite impossible to get the deeds stamped, without which the tenure of the property is very uncertain. On January 20, 1885, Hon. E. J. Smithers, U. S. Consul at Chinkiang, accompanied by Mr. Hart, called upon Mr. Liu, at the head of the Department of Foreign Affairs. They were received in good style by this august gentleman, but when the subject of stamping the deeds was brought up, he stated that they should properly come through the Tao Tai, at Chinkiang, who would forward them to the viceroy at Nankin, and that their custom could not be deviated from. He promised that if the deeds came in the proper way they would receive prompt attention. Had this promise been made in good faith there would have been grounds of hope of a speedy settlement, but it was well understood that the fair promise was like the fragrant attar of roses or the garland of flowers presented by the hosts of India to their guests, when they are permitted (expected) to depart.

They returned to Chinkiang, when the deeds were formally sent from the U. S. Consulate to the Tao Tai's Yamen, where they were kept for two weeks and then sent back to Mr. Smithers, with the statement that as he, the Tao Tai, had discovered certain flaws in them, he could not forward them to the viceroy. Mr. Smithers immediately returned them to the Tao Tai, with his compliments and the statement that they had not been sent to him for his inspection, but to be forwarded to Nankin, and he would expect him to do so without delay. It need hardly be said that they were forwarded by an early courier.

A short time after this the viceroy sent a dispatch to the Tao Tai at Chinkiang, offering objections: first, that the land had not been legally sold; second, that the men who had sold it could not be found; and, third, that no American citizen or individual was competent to purchase property for a mission, that the land could only be sold to the society itself, forsooth! Other flimsy excuses were added to these, which formed a series of objections impregnable! But Mr. Smithers had been too long in diplomatic service to be intimidated by so formidable an array of statements, and in a special dispatch confuted them, proving by citations from the treaty that the ground taken by the viceroy was untenable. At the same time he ordered Mr. Hart to commence building the wall inclosing the premises. The next day the men were set at work. Mr. Hart, by appointment, then called upon Mr. Liu, but was told at the Yamen that he could not be seen, that he was out of town, although the appointment was only made the previous evening. He left the Yamen, but could not help putting the usual construction upon the expression "Not at home."

It being reported to Mr. Hart that one of the men who had acted in the sale of the land was thrown into prison, he immediately wrote to Mr. Liu and demanded the release of the prisoner. Mr. Liu referred the letter to the district magistrate, who claimed that the man was not in prison, but only held at the Yamen until the middle-men were found. Nevertheless, he was released.

Another interview was had with the Hien. He stated that if the men who effected the sale could be found, and there were no flaws in the deeds, he would have them stamped without delay. Shortly after this Mr. Hart was informed by the officials that the people (?) had presented a petition against the sale to foreigners of the piece of land in question.

The Hien ordered the masons to stop work, and wrote to the consul asking for a stay of proceedings until the points in question were settled. The Hien then called upon Mr. Hart and promised to stamp the deeds, if the sellers would merely come forward and identify them. But these gentlemen could not be found, and it was well understood that the officials knew more of their whereabouts than any one else.

Mr. Hart wrote to the consul, Leo Bergholz, Esq., acting for Mr. Smithers, stating the situation. He immediately sent a dispatch to the viceroy demanding why the deeds were not stamped. He merely replied that if the land had been lawfully sold he would order the Hien to stamp the deeds at once.

At this juncture there was a turn in affairs, from a cause of which I shall speak by and by.

Mr. Hart was waited upon by the Hien, who came bearing proposals for an exchange, stating the various difficulties in the way of purchasing land at the South Gate (the true objection, no doubt, being that the *officials* were opposed to foreigners living in the vicinity of the arsenal and powder mills). Mr. Hart said that he would agree to the exchange if they would find him a site equally as good and as well located.

They went out together to view the several sites offered in exchange. One was selected near the Confucian temple, high ground, and nearly twice the size of the land at South Gate.

Mr. Hart stated that if a clear deed were given him for that piece he would accept it in exchange, but would not consent to assume any of the trouble in the purchase nor pay another dollar in money.

The officials endeavored to show that it would be a great loss to them, and hence Mr. Hart ought to pay at least a part of the purchase money, in addition to that already paid at the South Gate; or, in lieu of that, they offered to return the money already expended, and let him purchase the new site himself. But he firmly refused to have any thing to do with it, and said that if they could not give him a clear deed for the new site he would push his claims to the other one, which he preferred. The Hien yielded at last, and after further negotiation of three or four weeks the exchange was effected.

The two Hiens of the city came and measured it, and the Pao Kiai Chii put up the stones on June 2, 1885. The next day the work of digging the wall foundations was commenced, and the weary conflict was over.

It must be said that during the later negotiations both Hiens, in whose hands the viceroy had placed the affairs, were very cordial in all their dealings, and won the respect of the

foreigners with whom they dealt. And the people in the locality of the new site seemed delighted at the prospect of the hospital being placed in their midst. And we ought also to say that our entrance into Nankin, while largely due to the indefatigable efforts of our superintendent, would probably have been long delayed, if not prevented, had we not had a friend at court, and to this cause I ascribe the favorable turn and subsequent rapid closing up of the question.

Mr. Smithers had been called to Peking as *chargé d'affairs* at the time when the minister left for the United States. He sent a dispatch to the viceroy which was the "open sesame" of our difficulties, for it was immediately after the receipt of this dispatch that the two Hiens at Nankin were ordered to settle the matter as soon as possible, and it was done.

At the time when the exchange was being effected, one of these gentlemen stated to Mr. Hart that he had been commanded to get us a suitable site for the hospital, and that he must do it at the peril of his position, and, perchance, of his head. This was said to assure Mr. Hart of his sincerity, which had been impeached.

"Constant dropping weareth away a stone," and no doubt patience and perseverance, with the help of our consuls, will enable us always to obtain and enjoy our rights. And in this initiative stage of the Christian Church in China we cannot afford to lose a single point, but with the invincible doggedness of Gen. Grant, who could "fight it out on this line if it took all summer," we ought to demand our rights and never yield until we are in possession.

In the treaty concluded at the "Convention of Peace," Oct. 24, 1860, is the statement of our rights:

Art. XII. British subjects, *whether at the open ports* or *other places*, desiring to build or open houses, warehouses, churches, *hospitals*, or burial grounds, shall make their agreement for the lands or buildings they require at the rates prevailing among the people, equitable and without exaction on either side.

Article XVII of the United States treaty with China, though worded somewhat differently, gives us the same rights and privileges. It reads as follows:

Art. XVII, July 3, 1844. Citizens of the United States residing or sojourning in any of the ports open to foreign commerce, shall enjoy all proper accommodation in obtaining houses and places of business, or in hiring sites from the inhabitants on which to construct houses and places of business, and also hospitals, churches, cemeteries, etc.

These treaties nicely supplement each other, and as each country enjoys the privileges of the "most favored nations," they can both be used to define our rights and privileges in residing and building up our work in any part of China.

CHINKIANG, CHINA, *Aug.* 4, 1885.

MONEY FOR MISSIONS.

The money asked for by the Missionary Society for the present fiscal year can readily be obtained if the members of our churches and congregations shall be informed as to the importance and necessity of its work. Our people love Christ and his cause. They need information more than enthusiasm in this direction.

We are prepared to aid the pastors in instructing their people. Our missionary periodicals are specially suited to this, and during this year they will be found well adapted to both interest and instruct. Let us see that the work of our missionaries shall be made familiar to our people and their names become household words. Thus shall we the more certainly sympathize with and pray for them, and give of our means for their support.

Let our pastors at once take the necessary steps to introduce our missionary periodicals into every family and Sunday-school. The prices are very low, and it only needs an effort by the preachers to secure what we ask. An important agency will thus be secured through which we can keep the Church fully informed as to the great work of our Missionary Society and its agents.

SUNDAY-SCHOOL UNION.

OUR ANNIVERSARY.

THE anniversary of the Sunday-School Union was held in connection with the anniversary of the Tract Society in Columbus, Ohio, Nov. 21–23, 1885.

On Saturday evening, Nov. 21, two large public meetings were held for the consideration of subjects in which both societies are interested. An account of these meetings will be found in the report of the anniversary of the Tract Society, farther on.

On Sunday morning the visiting brethren preached in the following churches: Broad Street, the Rev. J. H. Vincent, D.D.; Mount Vernon Avenue, the Rev. J. C. W. Coxe, D.D.; Third Avenue, the Rev. J. M. Freeman, D.D.; Third Street, the Rev. A. H. Gillet, D.D.; Town Street, the Rev. J. S. Chadwick, D.D.; Wesley Chapel, the Rev. J. L. Hurlbut, D.D.

On Sunday afternoon, at 4 o'clock, a meeting was held in the Broad Street Church, comprised of Sunday-school scholars over fourteen years old. The admission was by tickets, a sufficient number of which had been supplied to every one of our Sunday-schools in Columbus. The attendance was very large, notwithstanding the severe storm.

The meeting was addressed by Dr. Vincent, who spoke on "The Practical Rules of Life."

On Monday afternoon a Sunday-school conference was held in Wesley Chapel, Dr. Vincent presiding.

After devotional exercises, conducted by the Rev. C. H. Payne, D.D., President of the Ohio Wesleyan University, the chairman proposed as the question for discussion, "What do our Sunday-schools most need to-day?"

The replies came from the audience. Among these were the following:

"One great want is that of earnest teachers, those who will fall into line and work."

"Another is, thorough classification." A lively discussion ensued in reference to this subject.

Mr. G. A. Frambes proposed, as a method of thorough classification, that each Sunday-school be divided into three general grades — primary, intermediate, and higher; that each of these grades should be divided into four subdivisions or grades; that every year promotion should be from one subgrade to another, and from one general grade to another; that at the end of twelve years a diploma should be given to those successfully passing the required examination; and that these graduates should, after this, remain in the school either as teachers or in the general Bible class.

The feasibility and the expediency of such a minute grading of the Sunday-school was affirmed by some and denied by others. The analogy between secular schools and Sunday-schools was pointed out, and also the difference. Objection was made to grading the Sunday-school by mere intellectual acquirements, when its great object is spiritual. It was also affirmed that in the average country Sunday-school grading would be found very difficult.

The discussion, which was very interesting, developed considerable diversity of opinion, though the sentiment was evidently general, if not universal, that some system of grading is desirable.

The discussion was participated in by Professor Frambes, Mr. Bradford Crook, Dr. Isaac Crook, Dr. Hurlbut, Dr. Trimble, Dr. Payne, Dr. Chadwick, Dr. Coxe, and Dr. Vincent, who spoke at length on the "assembly" as a higher grade in the Sunday-school. He also explained the nature and object of the Oxford League.

In the evening a large congregation gathered in the Broad Street Church to listen to the anniversary addresses.

Dr. Crook, the pastor of the Church, presided, and devotional exercises were conducted by Dr. Chadwick.

The first speaker was the Rev. A. H. Gillet, D.D., Agent of the Sunday-School Union for the South and South-west. He spoke substantially as follows:

We have a little over 400,000 members in what were once known as the slave States. The number is about equally divided among the whites and

blacks. While both classes need help the necessities of the blacks seem to be the more pressing, and the prospect of prompt and large returns for the money invested the more promising. Our Church is the only one that in any decided way identifies the colored people with itself and makes common cause with them. While other strong Churches have allowed them to go by themselves, ours gives to all departments of their Church work intelligent and sympathetic supervision by competent white leaders. The results of this policy are already apparent in the higher moral tone of our churches, and in the energy and success with which our work is pushed.

The colored people are doing grandly for themselves. They are accumulating money and acquiring the power which money brings. They are building and paying for comfortable homes for themselves. There are successful lawyers, physicians, tradesmen, and artisans among them, and while the great mass are still poor and ignorant, they eagerly improve the opportunities which are offered them. Prejudice is yielding, and the pronounced opposition, manifesting itself at the close of the war, against the education of the colored man is being rapidly overcome. The opportunity to do a great service to a race destined by God to fill a large place in his plans of human redemption, and at the same time contribute to the well-being of our common humanity, is now, while this people is still in race-infancy, susceptible and impressible, and is within reach of our hands. In a little while they will in a sense have grown away from us, and our opportunity and the world's will be gone.

The work of our Sunday-School Union is most important among them. In many places the Sunday-school offers the only chance within reach of the Negro for secular as well as religious education. One half of our schools use the American primer along with the New Testament and Catechisms. Little effort toward the moral or religious training of children is made by parents. A large number of fathers and mothers have no idea of parental responsibility, except so far as it relates to the food and clothing necessary to the physical life of the child. There is, therefore, an opportunity of the largest kind for the more intelligent and devoted to employ themselves, through the Sunday-school, in training the children of the great majority in the moralities of life as well as in the doctrines and practice of religion. It is the work of our Sunday-School Union to find the competent persons, graduates of our schools and self-educated, and induce them to enter this field, and to supply them with every needful help in the work they attempt to do. The lines of work we attempt are three:

1st, Educational. By Conference visitation, institutes, conventions, and normal classes, we seek to train preachers, church officers, teachers, and others to the necessity and importance of this work, and at the same time in a measure fit them for it. We hold at the Conference session one to three day institutes, in which the preachers are taught what the school is; what are its relations to the Church; what the duties of its officers and teachers are; how best to use the material within

reach; and how to secure other material adapted to their needs. We hold an annual institute at our schools and colleges with the purpose of so impressing students with the importance of the work, and so furnishing them for it, that when they go out they will be enthusiastic and successful workers.

2d, Evangelistic. We encourage, by example and precept, direct efforts for the salvation of the pupils. Many of the meetings held during the past year have closed with the altar filled with penitents, and with such an interest as has resulted in the conversion of hundreds of souls. Our pastors and teachers are urged to make a thorough and systematic canvass of their communities, and wherever ten persons can be found willing to engage in Bible study to organize a Sunday-school. Mission or branch schools are multiplying in the cities and towns as the direct results of this line of work.

3d, Benevolent. Under this head is included all that is done toward supplying our schools with books, papers, and suitable lesson helps.

The Sunday-School Union and Tract Society provide 27,000 copies of "Good Tidings," a beautiful lesson paper, for gratuitous distribution. Grants of books and other supplies are made to schools in position to use such to an advantage. The number of such schools is rapidly increasing, and the demand, therefore, grows. The resources of the societies should be increased at once, to enable them to meet the demand for help from these schools. Our churches in the South, white and colored, are in a pioneer field. The resources of the people are taxed to the utmost to provide themselves with places of worship and to support the preacher. The churches are, for the most part, small and often uncomfortable, frequently without floors, windows, doors, or stoves, and so absolutely useless in winter. The pastors work hard, often spending all they receive from the circuit in traveling expenses, and depending on the labor of their hands for bread for their families. Among these Southern preachers and presiding elders to-day are many who are worthy to have their names written along-side those of the early founders of Methodism. Let us help them! Let us give promptly and liberally!

Dr. Freeman then delivered an address on "The Law of Progress in Sunday-school Work."

Dr. Vincent followed in an address on "The Relation of the Sunday-school to National Prosperity."

Dr. Liebhart, the German Corresponding Secretary of the Union, had been invited to be present, but other duties detaining him, he sent the following letter, which was read immediately before the address of Dr. Freeman:

For the double purpose of evangelizing the German immigrants and of giving our youth a Christian education, at which our Church so strenuously aims, the Sunday-School Union and Tract Society are simply indispensable.

One of the first steps which a German minister takes toward establishing a mission is to organize a Sunday-school. As the means for the purchase of books, etc., are mostly insufficient, applications for aid are generally made to the Sunday-School Union, which always lends a helping hand, and has assisted in the establishment of many of our now most successful schools and missions, in the backwoods, on the prairies, and in the densely populated cities.

The Normal Department of the Sunday-School Union has, through its publications and by its exemplary attitude, aided us in inciting our Sunday-school teachers to work and to qualify themselves for their important position in the Church. Our system of International Sunday-school Lessons is very nearly complete and in universal use among the German Methodists. For the thorough study of these, special preparatory classes for teachers are held almost every-where. Our Sunday-school conventions and institutes are now an established feature of our work, are held regularly at certain intervals, and exercise a powerful and telling influence.

The Lyceum Department of our Union has prompted us, by its unvarying success, to also introduce that feature into our work, and we have organized Church Lyceums and Chautauqua Literary Societies wherever possible, and, under the direct guidance of the Church, are giving hundreds of our young people the benefits of good, wholesome, Christian literature.

Another indispensable desideratum in our German missionary work is the tract. We Germans must contend, to a greater extent than our English brethren, with all kinds of infidelity and superstition, and for this and other purposes must have many good and suitable tracts, which are judiciously distributed.

Our Tract Society has assisted us in this work, (1) by providing good tract manuscripts; (2) by supplying us annually with many thousand tracts gratuitously; and (3) by stimulating and guiding tract distribution.

The German Methodists have of late paid particular attention to mission work in the cities, acting on the maxim: "Take the cities, and you have the country." They could not, however, undertake the great and difficult task of city evangelization without the formidable weapons placed in their hands by the Tract Society and Sunday-School Union.

These societies have also rendered unusually effective services in the old country. While on my travels from mission to mission during my late visit to the old fatherland, I was told by our missionaries there that, next to the Missionary Society, no other human agency had contributed more to the success of the Church than the Sunday-School Union and the Tract Society.

The Union has helped the Methodists in Germany to organize and supply schools, and these Methodists have been, in a great measure, the stimulus by which the haughty and domineering State Church was led to introduce the Sunday-school system.

In 1854 the Tract Society made the first grant to the mission in Ger-

many and Switzerland. Since then countless thousands of pages of books and tracts have been issued and distributed throughout Germany and Switzerland.

It is no wonder, then, that the German Methodists in this and the old country are thankful to these two societies. Our gratefulness is universal. We are not like the people of that ancient kingdom, who decided that at a certain hour on a certain day the whole populace should send up at noon a universal shout; and when the hour came and the signal was given, there arose but one shout, and that from a deaf old lady, for each of the others, supposing that every body else would shout, remained quiet to hear the noise.

The German Methodists do not belong to such a race of listeners. They all shout; they make the air ring with their thanks, and then say to themselves: The next thing to do is to raise every-where for both societies the best possible collection, and make judicious and economic use of the abundant means they furnish.

OUR SUNDAY-SCHOOL WORK IN THE SOUTH.

In the July number of the MANUAL of last year reference was made to a series of Sunday-school Conventions and Institutes held by Bishop Mallalieu and Dr. Gillet in the South-west. At these meetings a number of the more promising of the young preachers in the South-west were called to assist, and afterward they were sent to other places to hold similar meetings, thus putting into immediate practice what they had learned. The necessary traveling expenses of these young men, and the cost of printing circulars and programmes, were paid from a special grant made for that purpose by the Board of Managers of our Union. At the meeting of the Board held last month a report of this work was presented in a letter from Bishop Mallalieu. The Bishop, after giving a detailed report of the expenditure of the money, says:

I want especially to call attention to a few points:

1. The circulars which I inclose, showing in part what was done and the methods pursued. The meetings in New Orleans were all carried through in good shape, and with splendid results, as all the others.

2. Please notice the fact that we set some of the ablest young men at work in New Orleans, then took them, after they were tried, out into the country towns and trained them there; then planned work for them to work independently. I may add that I was greatly pleased with the work done by these young men as I observed it.

3. I ask your special attention to the reports "A" and "B." They

would do credit to any of our young white preachers in the North. The men are reliable, true, and level-headed.

4. I don't see how more work and grander results could be accomplished for the same amount of money.

5. My own expenses are charged to the Episcopal Fund.

6. I want $500 placed at my disposal for the coming season. I propose to make such a canvass of Mississippi as that State never had at the hand of any Church. We can do our cause an immense amount of good if the work is properly handled, but I must have means put at my disposal. I am willing to do the rough, hard work in the South under every possible disadvantage, but I want the Sunday-School Union to stand by me and help with the needed funds.

For two months last spring we had a perfect blaze of revival all the way round.

We give here some extracts from the letters referred to by the Bishop. They will show what these young men are doing. The letters are all addressed to Bishop Mallalieu. The first is from the Rev. Ernest Lyon, and is dated July 25, 1885 :

In compliance with your request I shall endeavor to give you a correct and straight-forward account of the Sunday-school conventions presided over by Mason and Lyon from April till August.

We went to Franklin from Baldwin, and addressed a large number of people, old and young, white and colored, who were gathered to hear the Bishop speak. At first we thought that our meeting would be a failure, owing to the disappointment caused by the absence of the Bishop. Feeling the pressure, Mason and myself retired to a secret place for prayer. I find that words are inadequate to express our feelings on that occasion. We asked the Lord to come and take the place of the Bishop, and speak to the people through us.

His ears were not heavy so that he did not hear; for we never spoke with so much freedom on any previous occasion as we did on that. Thirty-seven rose for prayer when the invitation was given. God's Spirit was so manifest that the pastor commenced right away a protracted meeting, and we have letters in our possession, written by the minister and others, stating that, as a result of that meeting, 27 souls were soundly converted to God and added to the Church. "The St. Mary Herald," a journal of the town of Franklin, in commenting on the meeting, says, "It is the best move the Church has made in the South for the last ten years."

At Houma we had a grand and enthusiastic meeting. We spoke with a great deal of effect, and the results were such as could be expected from earnest labor. Fifty persons rose for prayer at the invitation given by us. As a consequence of that meeting, the pastor assured us that six were converted and brought to God. Our chief aim in conducting these meetings at your request is to get up a spirit of revival in the Sunday-school and Church, and thus far we have been successful.

We next went to Thomson Chapel, New Orleans, and met a large and interesting crowd. And in this place, too, the Lord made bare his arm, and 25 responded to the invitation. Upon this manifestation of God's Spirit, Brother Gayden started a protracted meeting, which is now in progress.

Mandeville was the next point. A few hours before the time for services it clouded up; but, notwithstanding this, the people gathered, and we discharged our duty with much profit. The pastor and people were very much stirred up, and pledged themselves to action and renewed efforts in the Sabbath-school work.

I might mention here that I was called upon to represent our Sunday-school work at the Convention of Baptist Sunday-school Agents for Louisiana, and I made a speech.

We have just returned from Baton Rouge yesterday. We held two meetings, one at 9 o'clock A. M., and one at 8 o'clock P. M. At the morning meeting we had 150 present (children). The talk did them good, and the children were delighted and impressed. At night we had a full house. Our success was just as signal as on any previous occasion. Fifty persons rose for prayer at the call, among them some of the worst of sinners, as we have been informed. The pastor will start immediately a revival meeting. We leave this place with many invitations from the people to return again.

The next letter is from the Rev. M. C. B. Mason, under date of August 2:

In compliance with the request to furnish you a statement of the Sunday-school meetings held by Brother Lyon and myself, I give you the following brief account:

Leaving you and Brother Gillet at Baldwin, we first came to Franklin, where we found a crowded house of young and old, and of both races, anxiously awaiting you and Brother Gillet. We had given ourselves to earnest prayer and perfect reliance on God. He was with us, the meeting was in every way successful, and there were 37 who quickly arose for prayer. A revival which began the next evening added 27 to the Church. Brother Hilton, the pastor, writes me that his school has nearly doubled, and a large class of adults has been organized.

At Houma Brother Carr and his people, as at Franklin, were expecting you, and consequently every available spot in the church was filled. There were over 150 scholars of the school present. Here the Spirit of the Lord was with us, and all felt his power. Every member of the church present promised to attend the school and aid the pastor and superintendent in their work. These promises, says the pastor, have been for the most part fulfilled. There were 50 who arose for prayer, and a revival commenced the following Sabbath evening; but the pastor having fallen sick, the meetings ceased. There were, however, six conversions.

We next visited Thomson Chapel, this city, where we spoke to a full

house. The people eagerly grasped the truth, and the Spirit seemed to have led all to see the great danger in delaying to earnestly take hold of this good work and of not early bringing the children in conversion to God. At our invitation 25 arose for prayer. Brother Gayden immediately began a revival, which promised much success.

Mandeville, some 33 miles from this city, was next visited. A rainstorm, which commenced 10 or 15 minutes before service, and lasted about an hour, did much to hinder the meeting. The people, however, were so anxious to have a meeting that they came out after 9 o'clock, and we had a good congregation and an interesting meeting. We left Mandeville with the conviction that the Lord had done his work, and rejoicing that he accounted us worthy of bearing his name to the people. No news as yet from the revival which Brother Bryan was to begin.

Thursday last we were in Baton Rouge, the seat of our last Conference, where we conducted two meetings—one at 9 o'clock A. M., the other at night. By actual count there were present in the morning 106 members of the school besides teachers from other schools and the public in general. This meeting was one of the best we have held. There were young pupils of the school and fathers and mothers asking sensible questions concerning the Sabbath-school and its work, which gave us another opportunity of saying some practical things. At night we spoke to a crowded house, and the Lord gave us a shower of his Spirit. Fifty-three arose with tears to seek the Lord; the pastor appointed the next day as a day of special fasting and prayer for the outpouring of the Spirit of the Lord in order that success may be sure in the revival beginning on the 3d instant. A few Sabbaths ago I addressed five Sunday-schools in New Orleans, assembled in Union Chapel, taking for my subject, "The Sunday-school: What it is, and How to Make it a Success." Prof. Hoyt, of the New Orleans University, also spoke with great effect, and much good, I believe, was accomplished. Brother Lyon, on this occasion, was absent, but had addressed a meeting the day before during my absence.

The Rev. M. C. B. Mason writes again, under date of August 18, as follows:

I am just from New Iberia, the seat of Brother Albert's District Conference. The Lord was with us at every place. We held one meeting at Terrebonne, which, in spite of the bad weather, was largely attended. Thirty-five arose for prayer. The revival has commenced. At Thibodeaux we had two meetings, one at 4 o'clock P. M., and the other at night, both of which were well attended by children and adults. I met Brother Lacy, the pastor here, on my way back, and he thinks the meeting did much good. At the District Conference we spoke three or four times each. I have never attended better meetings in my life, and believe the brethren go home to do better and more work. Sinners were invited, and came at every service—day as well as night. We found time to stop at Baldwin, having been disappointed of going to Cypremort. Brother Claiborne had

commenced a revival, and we spoke to his people. That night nine or ten were forward at the mourner's bench. Brother Lyon was obliged to go home Saturday, but I remained over and preached at Franklin Sunday night. The Sunday-school has fully doubled here since we left, and instead of 27 converts, as I wrote you, he had in all 44.

Always remember me to our Father. There is so much of his work to do; but the work needs consecrated hearts. I want to be fully the Lord's.

The Rev. Ernest Lyon writes again, under date of August 20, as follows:

We have finished the appointments you made, with success all along the line. We have stirred up the Baptists. They have three agents in the field for Louisiana, and they are pushing the canvass for better Sunday-schools in the South. Every-where we have been, the pastors and people cry out, with unanimous voice, "Come back again; it is the best thing the Bishop could have done." In my weak judgment, I don't see how you can successfully dispense with this work. To give it up now will prove, I am afraid, a serious drawback to the Church. We must be candid in giving you a statement: most of our pastors pay but little attention to the Sunday-school and children, consequently it needs the presence of somebody now and again to stir them up.

Bishop, I can scarcely find words to tell you how much good your visits have done in the country. The general cry is, "When is the Bishop coming again? Try and get him to come to our place." We have partly made some arrangements for you to visit some of them, if you come down in the fall; or, rather, we have promised them that, if you came, we would prevail upon you to come out.

We make also the following extract from a letter of the Rev. J. F. Marshall, dated September 14:

Brother Dyer and I, as detailed by you to visit the preachers through this part of the State in the interest of our Church and Sunday-school work, have visited 10 places and held 13 meetings, as follows, with good results: Pineville, two meetings; Evergreen, one; Eola, one; Booneville, two; Cheneyville, one; Natchitoches, two; Marthaville, three; Pleasant Hill, one. We visited Bunkie and Robeline, but, as we have no church buildings at these places, failed in securing audiences. Wherever these meetings have been held the pastors seem delighted, and promise to take hold and push the work as never before. We followed your method of calling up penitents or anxious ones, and at each place had a number. We traveled altogether on the Texas and Pacific Railroad with half-fare permits, so our expenses have been light, except when we had to take the stage to reach places distant from the railroad, as in the cases of Evergreen and Natchitoches. Our total expenses were $17 45. The church at Natchitoches paid our way on the stage, which amounted to $5, leav-

ing our expenses only $12 45. There are four or five other places where we could do good, but they are on Morgan's Louisiana and Texas Railroad, at some distance, and the fare is five cents per mile. They don't allow ministers to travel at half-rates, like the other road.

The Rev. M. C. B. Mason writes again to the Bishop, under date of October 14. In this letter he incloses a specimen of a circular arranging for a series of Sunday-school meetings in New Orleans.

I inclose herewith a circular which explains itself.

We hope to hold two or more meetings in each district, after which we will hold a Sunday-School Convention at First Street, in which every Sunday-school in the city is to be represented. In this manner we hope to gather all the Sunday-school workers in the city, stir them up, and in some way prepare for the meeting which you and Brother Gillet will hold. Baton Rouge, where we held meetings some time since, closed a revival with 78 converts. Brother Lyon has just closed with 51. I have had 11 here and 7 at the new church (erected in June last), and a revival is in progress now. Our work here is moving on, and we will be glad when your work is finished and you are here again.

These interesting extracts show the spirit of the young men whom Bishop Mallalieu is calling to his aid. In their labors they will doubtless influence others to work in the good cause.

UTAH.

Our Scandinavian brethren in Utah are vigorously pushing the Sunday-school work among the children and youth of their countrymen. The Danish Sunday-school paper has proved an efficient help to them. The Rev. Martinus Nelson writes from Logan, Utah, October 3, 1885, as follows:

A few months ago I wrote you concerning our Scandinavian Sunday-school paper, "Hyrdestemmen" ("The Shepherd's Voice"), and how the grant from the Sunday-School Union had been applied. The paper has been of great benefit to our Sunday-schools at Salt Lake, Santaquin, Mt. Pleasant, Ephraim, and Richfield, and I am now also sending the paper to many homes in places where we have not yet established any mission, and consequently have no Sabbath-school. It furnishes attractive reading both for the children and their parents, and is a great help to us in our missionary work. We hope that the Sunday-School Union will continue to aid us in supplying our Sunday-schools with this paper.

A Scandinavian Mormon immigration of nearly a thousand people is annually pouring into Utah, and we need both English and Scandinavian Sunday-school literature in order to carry on our work to the most advantage.

GERMANY.

The following report of our work in Germany has been sent us by the Rev. H. Nuelsen, D.D., the Book Agent in Bremen, under whose supervision the Sunday-school publications are placed :

The Sunday-school cause in Germany and Switzerland, in care of the Methodist Episcopal Church, increases from year to year in interest and influence with the German-speaking people. We now count 426 schools, with 21,569 children, being 657 scholars more than the year previous. Our Sunday-school paper, "Der Kinderfreund," has added to its number of subscribers 1,644, and has an issue of 15,050. This paper is fast becoming popular, and is largely taken by children outside of our Sunday-schools. The monthly periodical for teachers, "The Sunday-School Magazine," is doing well. Its present issue is 1,600. We printed during the current year 31 different books for children, among which were 3,800 copies of hymn-books for Sunday-schools, and 3,000 packages of children's tracts. In pages we came up to 1,556,300. We spent for Sunday-school purposes 17,484 marks ($4,110). This is 1,489 marks above last year. Our schools collected for missions 3,039 marks ($715), which amount is 256 marks more than the previous year.

The Annual Conference of Germany and Switzerland did vote its hearty thanks for the grant of $500 by the Sunday-School Union, and for the twenty-five libraries which could be furnished out of this grant for poor Sunday-schools within the bounds of the Conference. The Conference is meeting this donation with 318 marks. Although 31 marks more than last year, we find it rather a small sum, and hope in future to do better.

According to balance in statement, inclosed you will find $84 81 to your favor. We wish now to remind you that our heaviest expenses will be at Christmas and New Year's, when we shall have a heavier balance to the Bremen Tracthaus. Of late our work has been considerably spread here in Germany, especially in Bavaria. The need for new organized Sunday-schools is larger than usual. We beg, therefore, to be remembered in next year's appropriation, and if means allow, to add some money for Germany; the more so as we are otherwise very much burdened.

In conclusion, let me add that our number of conversions has been an increasing one this year. We pray the Lord to prosper the Sunday-school cause and our Sunday-School Union.

SUNDAY-SCHOOL WORK AMONG THE GERMANS IN THIS COUNTRY.

Dr. Liebhart, the German Assistant Corresponding Secretary of the Sunday-School Union, sends the following report of the work during the year :

The past year's work has been unusually prosperous. We have had more conversions in the ranks of our Sunday-school scholars than in former

years; our system of instruction has been more generally observed and thoroughly executed than heretofore; our teachers and scholars begin to realize more than ever the importance of their positions, and strive to attain the high object they have in view; while our pastors labor to evangelize the youth and give them a Christian education. It was my privilege to visit the South in the interests of our Sunday-school work, and to hold meetings with the Sunday-school workers, and I found there a large and promising, although a somewhat difficult, field to work, and one which deserves our closest attention. As yet it is small, the laborers few, and the means slender; but earnestness and thoroughness characterize it throughout. Our brethren in New Orleans and Texas, laboring under great disadvantages and making many sacrifices, have laid in many cities and country districts the solid foundations for a healthy and prosperous Methodism.

Besides the meetings held in the South in the interests of Sunday-school workers, Sunday-school conventions and institutes were conducted in the Middle and Western States, in all twelve, by which a new impulse was given to our work, our Sunday-school workers imbued with an ardent and active interest for their work, and the newest and best methods for the conduct of our work discussed.

German Methodism closes the year with 1,256 schools, 11,089 officers and teachers, and 68,153 scholars. The German schools have expended some $23,000 in replenishing their libraries, sustaining our literature, for incidental expenses, etc., and have especial reason for thanking the Sunday-School Union for its liberality and fostering care.

THE OXFORD LEAGUE.

This new movement for the training of our young people in the knowledge and practical working of Methodism is meeting with success in various places. We here publish, by request, the Constitution of the League. Pastors who desire to form leagues can have copies of this Constitution by sending to the office of the Sunday-School Union, 805 Broadway, New York.

CONSTITUTION FOR AN OXFORD LEAGUE.

ARTICLE I.—OBJECTS.

THE OXFORD LEAGUE of ..... Methodist Episcopal Church has for its objects the commemoration of the meetings of certain students at Oxford University, England, between 1729 and 1737, principally under the leadership of John and Charles Wesley, and the furtherance among the people of our own Church and congregations of the fourfold objects of the original Oxford Club:

1.) The more devout study of the Holy Scriptures; 2.) the promotion

of personal piety; 3.) the awakening and direction of the intellectual and literary activities of the Church; 4.) the development of practical benevolence.

Article II.—Members.

1.) *Chapter* Members are those who, being full members of the Methodist Episcopal Church, having completed the Initial and Second Grades of Reading, have been recognized as members of a "Chapter," and have entered into the covenant prescribed by the "Board of Control."

2.) *Active* Members are those who, being full members of the Methodist Episcopal Church, pledge themselves to do the required reading of the Initial and Second Grades, and to attend at least four regular and four special meetings of the League each year. All the business of the Local League shall be in the hands of the chapter and active members.

3.) *Registered* Members are those who, being full members or probationers of the Methodist Episcopal Church, pledge themselves to do the required reading of the Initial Grade, and to attend the four regular meetings of the League each year. These members shall have a vote in the approval of the Leader.

4.) *Voluntary Readers* are those who, even though neither members nor probationers of the Church, promise to do the required reading of the Initial Grade. These readers may attend the four regular meetings of the League each year, but shall have no voice in its control.

Article III.—Officers and Committee.

The officers of the Local League shall be as follows:

The *President*, who shall be the preacher in charge; an assistant, known as the *Leader of the League*, who shall be nominated by the preacher in charge and elected by the League. There shall also be a *Secretary* and *Treasurer*, who, with the Leader of the League, shall be elected annually. There shall be an *Executive Committee*, consisting of the officers and three members, to be selected annually. It shall be the duty of this committee to promote the several objects of the League through the Quarterly Conference Committees, the Sunday-school, Church, Prayer and Class Meetings, Church Lyceums, and other recognized societies of the local church, and through such other committees or organizations as may be deemed necessary.

Article IV.—Meetings.

There shall be held each year four *Regular* and four *Special* Meetings, with such *Additional* Meetings as may be agreed upon by the Active Members: *a.*) A *Regular* Meeting shall be held each quarter before, and, where practicable, within eight days of, the public administration of the Lord's Supper in the church with which the League is connected, and a service preparatory to the Communion shall be held, designed to place greater emphasis upon this divine sacrament, to exalt the doctrines which it represents, and to increase the reverence, devotion, and spiritual strength

and comfort of youthful believers. *b.*) A *Special* Meeting shall be held each quarter, designed to increase the efficiency of the Church Committees, Associations, Unions, Societies, or other organizations of the League, or co-operating with it; to review the required readings; to promote by lectures, essays, or discussions a better knowledge and a higher appreciation of some phase of Church history, doctrine, usage, or activity; and to emphasize and illustrate the necessity of personal prayerful Scripture reading and study in order to intelligent, fervent, effective religious character and influence. *c.*) *Additional* Meetings may be held by appointment of the League to advance the various objects—spiritual, ecclesiastical, social, and literary—of the League.

Article V.—Readings.

There shall be, for the present, two grades of reading, as follows:

The *Initial Grade*, which shall embrace:

1.) The following chapters from the Gospel according to Matthew: ii, iii, iv, v, vi, vii, xxv, xxvi, xxvii, xxviii; and from the Book of the Acts of the Apostles: i, ii, iii, iv, v, vi, vii, viii, ix.

2.) "Our Own Church Series," Nos. 1–9. Price, 36 cents.

No. 1. The Holy Catholic Church.
" 2. The Antiquity of Methodism.
" 3. That "Episcopal" Church.
" 4. The Church and the World.
No. 5. Broad and Narrow.
" 6. The Classmates' Meeting.
" 7. Our Settled Itinerancy.
" 8. Earnest Christians.
No. 9. True Church Loyalty.

3.) "Outlines of Methodism." By James M'Gee. Price, 10 cents.

4.) The "Oxford League Series," Nos. 1–7. Price, 35 cents.

No. 1. Ancestry of the Wesley Family.
" 2. The Oxford Methodist Brotherhood.
" 3. The Birthplace of Methodism.
" 4. Methodist Converts in High Places.
" 5. The Literary Work of the Wesleys.
" 6. Place of Education in English Methodism.
" 7. Place of Education in American Methodism.

The *Second Grade*, which shall embrace:

1.) The following chapters from the New Testament: John i, xiv, xv, xvi, xxi; Paul's Epistle to the Ephesians.

2.) "Heroic Methodists." By Dr. Daniel Wise. Price, $1.

3.) The following tracts (price for the set, 13 cents):

Prominent Doctrines and Peculiar Usages of the Methodist Episcopal Church. Dr. Hawley. Revised Series, No. 82. 44 pages.

The Apostolical Succession. By Rev. G. A. Jacob, D.D., of the Church of England. New Series, No. 173. 20 pages.

Wesley's Relations to the Methodist Episcopal Church. Dr. R. M. Hatfield. New Series, No. 38. 36 pages.

The Protestant Religion no Novelty. Revised Series, No. 70. 8 pages.

Rome and the Popes. By Mrs. Mary Stevens Robinson. New Series, No. 156. 16 pages.

Can I Play Cards? By A. B. G. New Series, No. 137. 24 pages.

The Higher Path. New Series, No. 17. 12 pages.

Sacred Song Series. Nos. 1–8. (4 pages each.)

4.) "The Young Disciple at the Lord's Table." Price, 3 cents.

5.) "Loving Counsels to a Methodist Youth." Price, 3 cents.

6.) "Wesley and Early Methodism." By Mrs. Angela K. Davis. Price, paper, 20 cents; cloth, 30 cents.

Article VI.—Fees.

The annual fee for incidental expenses of the League, and for the purchase of books, tracts, etc., for the use of members, shall not exceed —— cents.

Article VII.—Alterations.

This Constitution may be altered or amended at any regular meeting of the League, notice of such proposed changes having been given three months before.

GOOD TIDINGS DAY.

For an account of the observance of this day, see page 47.

STATISTICS OF THE GOOD TIDINGS FOR 1885.

For a statement of these statistics, see page 50.

TRACT SOCIETY.

OUR ANNIVERSARY.

THE anniversary of the Tract Society was held in connection with that of the Sunday-School Union in Columbus, Ohio, November 21–23, 1885.

On Saturday evening two large public meetings were held, the subject for discussion being "American Homes."

In the Third Avenue Church, the pastor, the Rev. S. D. Hutsinpiller, presided. The speakers were Dr. J. H. Vincent, Dr. J. C. W. Coxe, and Dr. J. L. Hurlbut.

In the Broad Street Church the chair was taken by the pastor, the Rev. Isaac Crook, D.D. Addresses were delivered by Dr. A. H. Gillet, Dr. J. M. Freeman, and Dr. J. H. Vincent.

In both churches the speakers treated of various phases of home life, with special reference to the peculiarities of American homes, their advantages, their disadvantages, what they have, and what they need. The importance of godly training at home was dwelt upon, and the great necessity of watchfulness over the literature that is introduced into the household. The relation of the Sunday-school and of tract work to the home was dwelt upon and illustrated.

On Sunday evening a large audience assembled in spite of the cold storm which prevailed. The meeting was held in the Broad Street Church, Dr. Vincent presiding. Dr. J. C. W. Coxe gave a "Plea for Tracts." He spoke substantially as follows:

What is the Tract Society? Simply the utilization of the press as an agency for religious propagandism. I desire to present some reasons why this society should receive the cordial support of the Church. I urge my plea for the tract as,

1. An evangelizing agency, superior in some respects to any other, while valuable as an adjunct to every other. The divine plan for the evangelization of the world is by the power of personal contact, and the direct influence of the living teacher. Nothing can supersede this; but some other herald may prepare the way, dissipate prejudice, overcome objections, awaken conscience, inform the mind, and so make more welcome

the King's messenger, and gain more ready access for the King's message. In facility of approach the tract is often unrivaled. It has no personal prejudices to conquer, no personal enmities to subdue. It comes quietly, unobtrusively, never forcing attention, patiently waiting a hearing—holding divinest wisdom under the golden seal of silence until the opportune moment, then uttering its message directly, calmly, persuasively. It comes, too, with diversity of talent, adapted to a wide range of tastes and needs. Keen logic, chaste rhetoric, vivid imagination, impassioned appeal, tender narrative, touching poetry—all are laid under tribute for the Master's use, and minister in his service as no single voice ever has ministered or can hope to minister. It gathers the echoes of a thousand voices, and multiplies their utterances manifold in appeal, warning, entreaty, persuasion, beseeching men in Christ's name to be reconciled to God. It is possessed of tireless energy. The most indefatigable pastor will at length weary, the most devoted lay worker become exhausted, with toil; but this silent, irrepressible messenger never knows fatigue, is insensible to pain, never feels weariness and exhaustion, but counts time on God's dial, and is, like the angels, "unhasting, unresting," in the King's business.

Then I value the tract, further, as,

2. A conservator of doctrine. No one may fully measure its value in preserving the doctrinal integrity of the Church. This is an age of lax moral fiber, of flimsy sentimentalism; an age little in sympathy with the robust vigor of Puritan thought; an age of shoddy, and shams, and cheap substitutes for the sterling virtues of the decalogue and the sermon on the mount. It is also an age of intense materialism. Mammon is the popular divinity of the hour; worldly success the common standard by which to measure life; low, gross ideals rule the hour, debase character and conduct, and demean manhood immeasurably below the divine pattern. This tendency calls for a re-proclamation of the moral law, for new fidelity to immutable standards, for inflexible loyalty to eternal truth. This age needs new indoctrination; a *renaissance* of Sinaitic teaching; a revival of Pauline vigor of statement, with Luther's courage of conviction. But it cannot and will not stay for long-drawn teaching. The thought which will win attention must be short, sharp, crisp, concrete. This is the day of brief treatises, of tractates, of condensed statement, of pithy writing. We may lament the loss of leisurely reflection; but meantime the world hurries on. The voice that would arrest attention must speak with military directness and brevity. The pen that would win readers must move swiftly. The tract is the embodiment of this phase of modern life, and meets its need; and the wise Church will utilize its power as a vehicle of doctrine, and a conservator of life and morals.

I value the tract also as,

3. A "defender of the faith," as worthy to wear this royal title as any earthly monarch. It is a faithful and fearless ally of those whose mission it is to "banish and drive away erroneous and strange doctrine." And we have need of every ally if we repel assault and maintain the cita-

del of truth unimpaired. Error is rampant and aggressive; is arrogant and pretentious; and is Protean in form. It comes in books, in pamphlets, in reviews, in magazine and newspaper article, and in lecture, address, and sermon. It preempts the domain of science; it claims philosophy as its ally; it re-writes history to suit its purpose; it poses in the guise of scholarship, and under the plea of learning and culture seeks to deceive the very elect. "We are not ignorant of its devices"—its plausible conjecture, its half-true statement, its false inference, its unwarranted and misleading conclusion—and have need to be vigilant to thwart its plans and counteract its pernicious influence. And the more so because some pulpits are flaccid and lacking in doctrinal fiber, and thus far allies of error. I believe that heresy is nearer to an unknown quantity in Methodist pulpits than in any other evangelical communion; but even some Methodist pulpits have become limp and lavender, and have betrayed truth in the house of its friends. A perverted grace has often aided in fostering and promoting the evil; the people in the kindly spirit of charity which would accord the largest liberty of thought have unwisely and without due discrimination tolerated error, and borne with its advocates until forbearance ceased to be a virtue. All this makes apparent the utility of the tract to antidote error, to supplement defective teaching, to fortify the faithful, and to guard with vigilance "the faith which was once delivered unto the saints."

Then it is,

4. An educational force of immense power and wide influence. Its indirect teaching to the Christian worker who avails himself of its aid is invaluable. He learns to value opportunity, to rightly prize every auxiliary, to comprehend God's purpose in the employment of humble agencies, and to understand that "not by might nor by power," as man defines it, but by the energy of his Spirit giving efficiency to every agency does God propose the conquest of this world. The direct value of the tract as an educator is felt in various directions. The place and purpose of the Church, its doctrinal system, its peculiar polity, may all be set forth with a fullness of detail and a diversity of statement unusual, if not impracticable, in the pulpit, and thus constant and sympathetic instruction be given the Church, and to those who seek her fellowship. The scope of personal Christian duty may in like manner be fully and forcibly set forth, and the demand for personal consecration to some form of Christian effort be impressed by varied argument, and illustration, and appeal. Another wide field for instruction is that concerning the possibilities of Christian achievement, both in work and character. Wise selection and careful adaptation may make the tract the guide to the higher walks of Christian experience, and an incentive to higher attainments in character-growth, which shall bring the obedient into the blessedness of a life fully "hid with Christ in God." The limit to the possibilities in this direction is not easily determined.

For the reasons thus briefly set forth I plead for a more earnest, systematic, and general use of tract agencies by pastors and people, and for a more liberal support to the Tract Society as an effective ally in promot-

ing every good and in antagonizing every evil work. Next to the presence and voice of the living teacher the press is the most valuable agency the Church can utilize in her service, and the power of the living teacher will be multiplied a thousand-fold when the full possibilities of type and ink are appreciated, and are levied for loyal service to the King of kings.

Dr. J. S. Chadwick next spoke on "The Power of the Religious Press." We give the substance of his remarks:

We are living in an age of prophetic fulfillment. Knowledge is being wonderfully increased. Our knowledge of the physical world increases—of its geological formations, its climate, and its inhabitants. Explorers, adventurers, and inventors are with us still. The tide of human learning is destined to rise higher and higher. Telescopes of greater power than are known to-day will yet be constructed, and new worlds will be discovered rolling through space. All kinds of knowledge shall increase. The question is a proper one for the Christian Church to propose to itself, "What kind of knowledge shall dominate the intellectual and moral world?"

The ancients had great knowledge, but it did not lead them to the worship of the true God. Greece was philosophic, but what was its moral condition? Schools of learning there have been in almost every age, and yet the springs of morals have remained impure and polluted. Some of the most illustrious minds in literature have been steeped in immorality. We know of writers of later times—intellects above the ordinary level—but whose productions are poisoning the moral atmosphere. Some power must be invoked to counteract the vicious tendencies of much of the literature of the present time, and keep before the people a true standard of literature.

The argument I wish to present at this time is in support of the press as controlled and employed by the Tract Society of our Church. Its sublime aim is "to diffuse religious knowledge by the circulation of the publications of our Church, in the English and other languages, both in our own and foreign countries." It has a wide field, and seeks to diffuse the kind of knowledge that the world needs.

1. The Church is indebted to the Tract Society for calling into service cultivated Christian intellects, in the preparation of this particular class of literature. The moral character of the man who makes the cradle may be of little consequence, but it is of infinite moment that the person who nurses the child be in the highest sense qualified for the sacred duty. The maker of your dress or coat may be a Christian or an unbeliever; but he who presumes to robe and beautify your moral nature should be born of God. You may not be careful to ask concerning the moral standing of manufacturers of presses, pens, ink, and paper, but it is of the greatest moment that you guard the use to which these tremendous forces are applied. Moral character is of transcendent importance. Character is the man. The Christian Church must control, as far as possible, the agencies which are the most influential in its healthy formation.

The press is an acknowledged power in molding character. Who shall write for it? What shall be the governing influence of these writers? Godly minds and Christian pens must be relied upon for lifting our thoughts to God and leading our natures into pure realms. We believe that our Church is the richer, therefore, because of the use which the Tract Society has made of cultivated Christian minds in the preparation of its material. Methodism, born at Epworth, baptized and developed at Oxford, cannot afford to employ writers of inferior mental grade; certainly not those of questionable morals or unchristian ability. We all know that much of the work of the press is positively skeptical and pernicious. There is a pestilence in the public mind engendered by publications in which genius, learning, and science have insidiously mixed every conceivable element of unrighteousness. Like malarial poison, such literature floats in the air, is carried through the mails, and is found in our public and circulating libraries. The writers of our tract literature give us an entirely different class of reading matter.

2. The Church is greatly indebted to the Tract Society for keeping before the people the true standard of literature. In the publications distributed by this society we have a wide range of works, able in point of literary excellence and spiritual in character, from bound volumes of substantial, ethical, and doctrinal teachings to those little evangels called tracts, which latter are adapted to unawakened minds, inquiring penitents, true believers, and working Christians. In many of the issues of the day there are studied attempts to make impurity decent, crime attractive, and hypocrisy noble. It is by reading works in which the Christian religion is discounted, Christian doctrine ridiculed, and the Bible spoken of as an antiquated volume of no importance, that all the refinement and sanctity of virtuous feeling is destroyed, that modest and pure-minded persons become thoroughly defiled and sink to the lowest vileness.

By the publications distributed by this society, its officers seek to counteract the tendency of and supplant all questionable literature, and to purify and elevate the tone of public sentiment. Christianity has absolute right to ascendency over the world's mind. She has subjects that tower in sublimity above the highest genius; knowledge for the most advanced intellect; principles that solve the problems of human destiny; premises more than commensurate with the world's aspirations.

By the pulpit, and also through the press, these glorious truths must be brought home to individual consciences. All literature must be permeated with the spirit of our holy religion. The literary companions of our young people should be those approved of by Christianity. Through this society I believe that much is being accomplished toward elevating the standard of literature, and in the development of a true type of Christian character. Instead of relaxing her efforts, the Church should increase them, and put all of her resources to the test, to the end that men in larger numbers may be brought to see and know, not only truth, but the truth as it is in Jesus.

The forces that are acting upon the world, controlling its commerce, guiding the course of empire, impregnating all literature and philosophy, shaping the moral and political destinies of the race, must be laid hold of and utilized for God and humanity.

Let our Church perform well her duty in carrying the Gospel by voice of living preacher, and by the convincing eloquence of a sanctified press, to the centers of civilization and to the lands of darkness, to the seats of literature and science, and to the homes of ignorance, and she will thus be hastening the glad era when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Dr. J. L. Hurlbut next spoke on "The Influence of the Press on Modern Christianity." He made the following points:

1. Every institution has its underlying principle, the root out of which it springs. The organized Church is based upon the fact that man needs God; the pulpit has for its principle the power of the living voice; the tract represents the power of the press and its possibilities in the evangelization of the world.

2. As a means of spreading the Gospel the living voice must ever hold the first place. There is no other power equal to that of a living man imbued with a purpose; as illustrations, Demosthenes in Athens, Peter on the Day of Pentecost, Paul on the stairs of the Temple, Wesley and Whitefield in the early days of Methodism. Even now the press influences men less than the pulpit.

3. Yet the press can do great things for the Gospel. It may lack in the peculiar magnetism of the living speaker, but it has two elements of power. It can multiply copies of the writer's thought and thus widen its influence, and it can perpetuate that thought so that the ideas of one age can be preserved to influence all after ages.

4. Hence we find that every great reform looks to the press as one of its mightiest forces with which to influence the community. The reformation of Wiclif and John Huss failed because there was no press to support it. Luther succeeded and transformed the face of Europe because the press sent Luther's message through the continent.

5. The Tract Society undertakes to utilize the power of the press for the Gospel. It circulates, not large volumes, but leaflets, condensations, bright thoughts, which will receive attention and reach the conscience of the reader.

6. Especially should the press be used for the Gospel now, when it is used so much against the Gospel. While bad books are sending boys to crime and to prison; while evil periodicals are being read by the million; while the ordinary newspaper contains such stories of crime; we must make the press mighty for God and the Gospel. When the prairie is on fire the settler fights flame with flame, and so must we set the press

against the press. For every bad book print a good one; for every vile paper circulate one that contains the Gospel.

On Monday morning a tract conference was held in the Town Street Church, Dr. Freeman presiding.

After devotional services, conducted by the Rev. Jacob Rothweiler, D.D., the chairman described the tract publications of the Methodist Book Concern, from which the Tract Society buys its tracts for distribution. Specimens of the various kinds, arranged in packages in the order of the subjects treated, were shown to the audience.

A pleasant discussion followed as to the best methods of tract distribution. Remarks were made by Dr. Rothweiler, Dr. Crook, Dr. Chadwick, Dr. Vincent, and others.

At the close of the meeting the tracts which had been exhibited were distributed among the people present.

JAPAN.

The publishing interests in Japan have assumed such importance that at the session of the Japan Conference, held in September last, the following preamble and resolution were passed:

Whereas, The work which the Tract Society of the Methodist Episcopal Church is doing in Japan has grown to good proportions, and promises such development as to demand the undivided attention of one man; therefore,

Resolved, That we, the members of the Japan Annual Conference, hereby request the president to appoint a publishing agent, whose duty it shall be to take charge of the distribution and sale of the publications already issued, and to superintend, under the direction of the Japan mission, the interests of the work which our Tract Society may in the future do in Japan.

In accordance with this resolution, the Rev. L. W. Squier was appointed Publishing Agent of the Conference. He will give his whole time to the supervision of the publishing interests of the mission press in Japan, and will have charge of whatever funds the Tract Society may grant for publications to be issued there.

A complete set of all the English tracts published by our Book Concern has been sent to Brother Squier, at the ex-

pense of the Tract Society, in order that he may make selections from them for translating into Japanese.

A note from the Rev. J. C. Davison, who has hitherto had charge of the mission press, informs us that a new edition of the hymn book is now ready. It is without tunes, and of course will be cheaper than the former edition, which had the music. Of that edition two thousand copies were sold in ten months.

KOREA.

This new mission field is to have the power of the press brought to bear upon it. Dr. R. S. Maclay, in a letter dated Tokio, Japan, September 14, 1885, asked the Board for $300 for tract work in Korea during the year 1886. We learn from this letter that Mr. Rijutei, a Korean convert now residing in Japan, has already, at Dr. Maclay's request, translated three tracts. One of these, the Catechism of the Methodist Episcopal Church, has been published. The two others are kept back for want of funds. As soon as the money is provided these and other tracts will be issued.

The Board, at its December meeting, considered this request, and made the grant asked for. Thus we are extending our labors to new fields.

FRANCE.

The General Conference of 1884 made the French Methodist Book Concern, located in Paris, an auxiliary to our Tract Society. The Board of Managers, in September, 1884, made a grant of $500 for tract work in France, under the auspices of the French Book Concern. The Rev. J. P. Cook, who has charge of this work in Paris, has sent us the following:

REPORT OF THE FRENCH METHODIST BOOK CONCERN, LOCATED IN PARIS, AND COMMONLY KNOWN AS THE *Librairie Evangelique*, AUXILIARY TO THE TRACT SOCIETY OF THE METHODIST EPISCOPAL CHURCH:

As we have to report to the French Methodist Conference, which meets in June, our annual accounts close in April. The first of this report, therefore, and all the accounts will refer to the twelve months from April, 1884, to March, 1885. We shall add some statements about what has been done since.

The grant of $500 made by your society has given a new start to our tract department, which had been neglected for some time from want of funds. It was resolved by our Book Committee that your grant should be applied to the gratuitous distribution of tracts we had on hand, to the printing of new ones, also to the publication of a new volume of Wesley's Sermons, and of his "Exposition of Christian Perfection." But the fact that we were helped and encouraged by the Parent Society has also led us to undertake other publications, so that we have been a little more active than in the past. Of tracts we had on hand, we have distributed 7,650, forming a total of 131,200 pages. We have also printed 11,000 copies of two new tracts, forming 268,000 pages. Total, 399,200 pages.

These tracts have been sent only to responsible persons, who applied for them and promised to distribute them judiciously. Other tracts are in preparation. A great difficulty arises from the fact of the Book Agent being overworked. He is at the same time one of the pastors in Paris, the presiding elder of the Northern District, and, for this year, the President of the Conference; so that he cannot devote much time to the Book Concern. And as, for the sake of economy, he does not employ any paid agents (as translators, etc.), the work goes on very slowly. "Wesley's Sermons," for instance (of which eleven had to be translated for the first time), are not yet ready for the press, the pastors who undertook the translations not having yet found time to finish their work.

We have published during the year:

1. Leliévre's "History of Methodism in the Channel Islands," 1,500 copies, of which nearly one half are already sold; a fine volume of 590 pages. Total pages.....	885,000
2. The Minutes of our Conference, 300 copies, 44 pages.....	13,200
3. Our annual tickets of membership, 2,600 sheets.....	2,600
4. To which add the two tracts above mentioned.....	268,000
Total pages.....	1,168,800

This does not comprise our two periodicals, the "Evangeliste" (1,200 copies weekly), the organ of our Church, and the oldest religious Protestant paper in France, and the "Bonne Nouvelle" (3,000 copies), a monthly popular evangelistic sheet, edited by Mrs. Gibson, chiefly for gratuitous distribution.

We have disposed of 2,200 copies of Scriptures—Bibles, New Testaments, and separate portions. We have furnished 216 volumes to the Rev. Mr. M'All's popular libraries.

The amount of our sales has not been large, owing to the stagnation in business, to the cholera scare, which nearly emptied Paris of our best customers, and to the fact that the above publications were made too late in the year to bring in a return. We count upon a much better showing for this year's sales, especially as a large part of the edition of Leliévre's book is already disposed of.

Our sales have been $5,412 (up to April, 1885), and our total receipts,

including your grant, $6,144. What we call our general expenses (rent, clerk's salary, fuel, and gas) have only amounted to $801, a very small sum for such a city as Paris. The book steward does all his work gratuitously.

Our debtors, in April last, owed us $2,442. But, on the other hand, we owed to book-sellers and others not less than $3,130; and we have had $80 to pay, interest on borrowed money. We have only $2,800 worth of books (at half-price) in our shop. Conclusion: We really have no working capital as yet, and would consider it, therefore, as a great boon if the grant of last year could be renewed.

Since May we have published:

1. Two sermons, by Messrs. Hocart and Leliévre, preached at the ordination of Thomas Hocart, 475 copies, 34 pages.....	16,150
2. The Minutes of the last Conference, 300 copies, 44 pages.....	14,200
Total pages.....	30,350

We have now going through the press:

1. "The Religious Notions of Taylor Michel," by Pastor Gallienne, the secretary of our Conference, a volume of 150 pages, on the plan of "Daniel Quorm's Notions," but adapted to French ideas. The scene is placed in the Cevennes mountains.

2. Wesley's "Exposition of Christian Perfection."

We are also about to print for Mr. Gibson a new cheap edition (5,000 copies) of the "Hymns for Popular Meetings."

Matth. Leliévre's "John Wesley" is out of print. We would like to print a cheap popular edition (which would be the third), and we believe it would meet with a ready sale, if very cheap. But we cannot undertake this without help.

Finally, Matth. Leliévre, who is our best writer, has been requested to prepare a series of Methodist biographies, such as Bramwell's, Carvosso's, Fletcher's, etc. He is at work, with some colleagues, but we shall not print any of these unless we can do it without borrowing money.

In a later letter, dated November 12, 1885, Mr. Cook gives us some further information in regard to the expenditure of the grant:

The $500 you so kindly sent us last year has been employed as follows:

$62 for the purchase of 7,650 tracts, forming a total of 131,200 pages.

$50 for printing 6,000 copies of a tract which has been sent you, title, "Où Alles Vous?" 108,200 pages.

The rest was merged for the present in the general fund, to be used for the edition of "Wesley's Sermons," which is being prepared, and for an edition of Wesley's "Exposition of Christian Perfection," going through the press. As the printers require the money for these, it has been employed in paying the printer for Leliévre's "History of Methodism in the

Channel Islands," a book which is meeting with such a ready sale that the money will be fully returned to us when needed for the other books. Had we not had your grant to fall back upon, when the time came to pay for Leliévre's book, we would have had to borrow the money and pay interest.

The Board, at its December meeting, made another grant of $500 for this work.

GERMANY.

The Rev. H. Nuelsen, D.D., who is the Book Agent at Bremen, sends a financial statement of the expenditure of the grant of last year, and with it the following report:

For the donation of $500 by the parent Tract Society, to be used for the tract cause of the Methodist Episcopal Church in Germany and Switzerland, the Conference, in session June 25, 1885, voted its most heart-felt thanks. We have printed during the current year 3,301,000 pages of tracts, 77,000 pages more than the year previous. We count now 366 numbers of tracts; 11 new ones have been added, and just as many are now under press.

You will notice in statement inclosed that the Conference collection has been 378 marks. We are a little short of the sum of last year. This decline is not a lack of interest. We feel the importance of the tract cause, and are continually profited a great deal by it, but our people are burdened so heavily that for this year we could not make up so much as we desired.

Our balance due to the treasury is somewhat heavier than last year, but we are now expending more this winter because of new mission fields commenced lately in Bavaria and other parts of our work. This new work is in need of help from the Tract Society, and is furnished largely at present with tracts, for which even the smallest pay cannot be expected.

You will also rejoice with us that the temperance cause, increasing in influence in Germany, and especially in Switzerland, is demanding our help. We have about 30 different tracts on temperance, which are now very much in demand also by friends outside of our Church.

We publish a semi-monthly paper called "Der Mässigkeitsfreund" ("Friend of Temperance"), well edited by Brother E. Gebhardt; price of subscription, 15 cents. It is doing a great deal of good, and has to be supported, as it has not yet reached the number of subscribers necessary to make it a self-supporting paper. I hope, considering these two last points particularly, the Tract Society will be willing, if it is in its power, to rather increase their donation for the tract cause within the lines of our Conference for 1886.

May the Lord bless the tract cause and all hands employed in furnishing and distributing these useful pages!

The Board, at its December meeting, increased the appropriation to $750.

TRACT WORK AMONG THE GERMANS IN THIS COUNTRY.

Dr. Liebhart, the faithful editor of German books and tracts, sends us the following interesting report of the work done among the German immigrants in this country:

This year we were enabled by the aid rendered us by the Tract Society to supply a long-felt want. The German Methodist tract literature had been long in need of a series of attractive pamphlet tracts. These have finally been introduced. Under the general title of "Wahrheitsfreund" we published this year 16 such pamphlets, of from 12 to 40 16mo pages, or a total of 344 pages. The contents treat of the doctrines and government of our Church, Christian life and practice, questions of the day, and the latest attacks of unbelief. The series have been well received by our people, and will be continued as the necessity may require it—publishing, perhaps, from four to six such pamphlets annually.

Besides these we issued a package of new tracts (100 pages), which bring the total number of pages electrotyped at Cincinnati in 1885 to 444.

There were distributed, during the year 1885, in America 2,500,000, in Germany 3,000,000, pages of tracts. Every German minister considers it his duty to conduct a systematic distribution of tracts. Lately the German Methodists have been directing their efforts toward the larger cities, on the principle of "Take the cities, and you have the country;" and to answer the purposes of the city missions many thousand tracts have been issued and distributed.

The collection for the Tract Society is universally observed in our Church, and if it is in some instances rather meager, blank spaces under the tract column in our German statistics are exceedingly rare. The Church has supplied German Methodism with a tract literature of such extent and diversity that no other religious publishing house, either in this country or Germany, can compete with it. The number of German tracts published by the Western Methodist Book Concern is 550, in Germany 300, a total of 850 German tracts.

MEXICO.

Our press in Mexico is kept constantly busy. During the year 1884 there issued from it a total of 1,616,646 pages of all sorts. Of these, 486,234 pages were from the grants made by our Tract Society. The rest was from the Sunday-School Union, donations, subscriptions, and sales. In a letter dated September 29, 1885, detailing these facts, the Rev. J. W. Butler says:

We are having more urgent appeals for tracts just now than ever before. Two new fields seem to present a demand such as we are unable to fully meet. Yucatan, in and around Merida, appears like "good ground,"

upon which we have scattered thousands of pages of "good seed" within the last three months.

In the mountains of Puebla our native helpers, two of them, are trying to build up congregations in fifteen different towns and villages. I sent nearly ten thousand pages through the mail to these mountain towns week before last. This week we will send a larger consignment.

The chief question with us is, not where shall we find a field for tract work, but what will be the most judicious distribution of the comparatively limited amount of tracts our funds allow us to print.

SCANDINAVIANS IN UTAH.

The following letter from the Rev. M. Nelson, dated Logan, Utah, October 3, 1885, will show one method of work among the Scandinavians of that Territory. The papers mentioned are doing a good work in opening the eyes of the Mormon population:

During the past year we have had many very encouraging results from the free distribution of our Scandinavian papers, "Den Christelige Talsmand," and "Sandebudet."

Last year I requested our missionaries in the Territory to send me the names of such persons who would be likely to read the paper if sent to them, also stating that we would send either of the papers free for three or six months, or even a year, just as the circumstances would justify. Each missionary is responsible for the papers sent to persons recommended by him, and reports to me whenever he wants any changes made regarding the paper. At the end of three months some were dropped because of indifference, but most of the readers have shown an increasing interest, several having become regular subscribers.

We have collected nearly $11 as voluntary contributions from some of the readers, and this money has been used for additional papers.

Besides the papers sent regularly to all parts of the Territory, all our missionaries receive weekly a package of about ten copies to distribute as they visit from house to house.

Very often the papers will be read in three or four families. Many are afraid to have it sent to their post-office address, because of the priesthood; but they will borrow it from some of their friends and read it on the sly.

In this way we are every week entering hundreds of Mormon homes and homes of "apostates," where the papers are quietly preaching Christ, scattering useful information, breaking down Mormon prejudice, making the people acquainted with Methodism, and gradually preparing the way for the preacher.

Last spring I made a trip to northern Utah, and stopped one night at Deweyville with a man who was once a very earnest and successful Mormon missionary. When he came to this country he was counseled

to enter polygamy, of course, and to take a second wife. But he soon found out the inside deviltry of Mormonism and apostatized. He divided his property with his second wife, and received his pardon from President Hayes, restoring him to all the rights of citizenship. When I found him he had drifted into Spiritualism. A paper was ordered to be sent to him. In August I visited him again, and you may imagine my pleasant surprise when I found that the paper had not only been read with interest, but that every copy had been preserved and sewed into the cover of an old account book. Moreover, I was heartily invited to come and preach at his house.

Brother Carroll, the former pastor of Ogden, commenced to distribute "Den Christelige Talsmand" to some Scandinavian Mormon families with whom he had become acquainted, and after a while they became so interested that they would call for it at his house on the evening when they knew the paper would come.

This shows the great value of these papers to our work in this Territory, and we most earnestly ask the Tract Society for a renewed grant to carry on this good work.

TRACTS FOR STUDENTS.

At the September meeting of the Board the Corresponding Secretary, in his report, suggested the distribution among the students of our literary institutions of copies of two tracts. One of these is "The Well-Drilled Man," by the Rev. William V. Kelley, D.D., of the New York East Conference. The other is "How I Became a Missionary," by the Rev. J. M. Thoburn, D.D., of the South India Conference. The latter tract is taken from Dr. Thoburn's recent volume, "My Missionary Apprenticeship." It was suggested that a perusal of these tracts by the young men and women in our literary institutions might be found efficient helps in the development of Christian character and usefulness.

The Board unanimously directed that copies of these tracts be sent to any educational institution of our Church, when so requested by its president or principal. Accordingly a circular, stating these facts and inclosing specimen copies of the tracts, was sent to the head of every literary institution connected with the Methodist Episcopal Church. Up to the present writing we have received responses from 54 of these institutions, and have sent the tracts, as requested, to the number of 4,908 of each, or a total of 9,816 tracts, numbering in all 157,056 pages.

These tracts have gone to our theological seminaries, colleges, and Conference academies, and it is hoped that among the large number of young people thus reached there may be some whose lives will be the more useful for the reading.

GOOD TIDINGS DAY.

In the month of May, 1880, by request of the Board of Managers of the Sunday-School Union, collections for the Union were taken up in our churches in various parts of the country, in commemoration of the centennial observance of the introduction of Sunday-schools into Gloucester, England, by Robert Raikes. This was the first effort made for simultaneous collections. Early in last year a joint committee of the Sunday-School Union and of the Tract Society arranged for the appointment of a day on which the churches generally might, if so disposed, take up collections to be divided between the two societies. In honor of the beautiful little paper gratuitously sent to the South, and of the blessed objects of these societies, the day was named "Good Tidings Day."

Sunday, October 18, 1885, was the day appointed. There were some difficulties in the way of its proper observance. In many parts of the country there were cold rains which thinned the congregations. In some of the Western States, the Conference sessions were close at hand, or but just passed, so that amid preparations for Conference, and with the advent of new pastors, it was not possible to observe the day. Yet it is pleasant to know that in many instances, where storms or Conference sessions interfered, the day was observed as soon after the time appointed as was possible. In other parts of the country there were many churches in which the day was remembered and collections taken for the two societies.

To assist in its proper observance, a special responsive service was prepared, with hymns and music. One page of the service was given to setting forth, in a concise form, the history and work of the Societies, thus spreading before the people the facts to enable them intelligently to judge of the claim of these Societies on their benevolence. Copies of the service were sent gratuitously to every pastor who promised a collection.

Since the day observed the returns have been coming in. Many pastors, in reporting their collections, have kindly added a few words of comment. We append extracts from some of these letters. They come from all parts of the country, though we omit here the names of persons and places. They manifest great unanimity of sentiment in regard to the day. The feeling is well represented by one brother who "dropped into poetry," and wrote,

"Good Tidings Day
Has come to stay."

It was damp and cold yesterday, but we observed Good Tidings Day, and used the service you sent. We enjoyed the day very much and thought the service very fine.

Good Tidings Day passed off very well yesterday, and considering our circumstances and debts we received a very excellent collection. For one I like the day.

Our collection is not much, yet it is four times what this people have been in the habit of giving for these causes. I hail with delight the advent of this new day.

The day was a success; for, while our collection is small, it far exceeds the two last years, taken in the ordinary way. Our people were delighted with both morning and evening services.

The first part of the programme was used in the morning, the latter at night. Though the evening was very stormy, we had a large and interested congregation. I believe we were all delighted.

We were compelled to put our Good Tidings Day service over three weeks; but it went off splendidly yesterday. The day is a new era in Sunday-school work, and the children take to it grandly. It will get better every year.

The day was a success, though not to the degree that we would have preferred financially. But in all other ways it was a gratifying success. Every one was pleased, and we carried out your very excellent programme to the letter.

We used the service for Good Tidings Day yesterday at every point on the circuit. Our people are very highly pleased with it. Good Tidings Day is a necessary institution for the future of our Church.

Now that the opportunity has been given us of emphasizing this benevolence through the medium of your unique programme, it is our determination to bear it on our hearts as one of the noblest avenues for the cultivation of the true missionary spirit in our children.

Our Good Tidings Day service was held yesterday. The attendance in the evening was good, and the services proved very interesting. We used the service you sent us. The church was trimmed with autumn leaves and flowers, and looked very much better than in the spring at the Children's Day service.

Good Tidings Day here was a rainy Sunday, so we kept back the service until we struck a good day. We held it last evening. Every body enjoyed it greatly. I inclose herewith the collection. This more than doubles last year. We are in the midst of church building, or this would be more. Will double it next year.

We could have easily doubled the amount if it had not been we had to raise several hundred dollars the same day for incidental debts, etc. It was a red-letter day. We had decorated the church beautifully with an arch of corn, grasses, flowers, and a collection of fruits, surmounted by three crosses trimmed with autumn leaves. The services were beautiful. Many went away for want of seats.

We, as loyal Methodists, observed Good Tidings Day yesterday. We carried out the programme, devoting the entire day, morning and evening services, to it. We enjoyed it. We had but little time to prepare, and so did it imperfectly, but we will do better next year.

Our Good Tidings Day was a week late because of rain on the 18th; but it was a decided success. The programme was fine, and made beautiful services all day. We were all delighted. Give us more of that quality. Our collection was $12 50, which is good for our little church. Will send it as soon as the committee finishes collecting.

The first Good Tidings Day in the history of our Church, as provided for by the management of the Sunday-School Union and Tract Society, was appropriately observed by our Sunday-school last Sunday, the 18th instant. The beautiful service for the occasion, which is replete with instructive and edifying matter, was carried out to the letter, and rendered with telling effect. I look forward to the time in the near future when Good Tidings Day will be as popular in our churches as Children's Day, and deservedly so.

Good Tidings Day was pronounced by many the best day of the kind ever enjoyed in our church. The Sunday-school and congregation held a united service at 10:30 A. M. The church was decorated beautifully with plants and autumn leaves. The music, with organ, Sunday-school orchestra, choir, and the voices of the children, was inspiring. The school was well drilled on the responsive readings, and rendered them with effect. Several outsiders have said: "Why do you not have such services oftener?"

I want to say that Good Tidings Day was in every way a success with us. We used the programmes sent, and gave a short address upon the

Sunday-School Union and Tract Society, pointing out their objects and some of their grand accomplishments. Every body seemed pleased, and especially so last evening, when we used the evening service of the programme. I think all, both old and young, will look forward with great pleasure to next Good Tidings Day. Our collection is more than double what it has been for a long time, and was much more easily obtained.

We observed Good Tidings Day here. I preached to the children a special sermon at 10:30. The school gave a little over $10, and the congregation gave a little over $15. We will make it $26 in all for Sunday-School Union and Tract Society. Last year this church gave $6 25 to Sunday-School Union and $3 to Tract cause. So you see the advantage of Good Tidings Day. I had only just got here, but I determined to wheel into line on this collection.

These are but specimens of the reports we have received from various sections of the country. Wherever the day was observed there was an increased interest shown in the two Societies and an increase in the contributions made. By another year doubtless others, who were not prepared this year, will be ready to observe the day.

STATISTICS OF THE GOOD TIDINGS FOR 1885.

Number of stations and circuits supplied, 616; number of schools in these circuits and stations, 1,658; number of scholars, 86,105; number of scholars able to read, 55,096; weekly average of "Good Tidings" distributed, 23,692; total number of copies distributed during the year, 1,232,000; total number of pages in these, 4,928,000. Out of the 616 pastoral charges, 433 took collections for the Sunday-School Union, the total amount raised being $569 38, an average of $1 32 for each charge. Collections for the Tract Society were taken in 426 charges, amounting to $429 40, an average of $1 for each charge.

These figures show an encouraging increase over those of the preceding year. The paper is winning its way among the people for whom it is specially designed, and they manifest a high appreciation of its worth. It goes among the freedmen in every Southern State.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

OUR MODEL CHURCHES.

It is now fifteen years since we began, through our publications and otherwise, to urge trustees and building committees always to secure suitable architectural designs for churches before beginning to build. At first we published illustrations and brief descriptions of churches, and referred parties interested to the architects who could furnish them. Then we had a few plans lithographed, with specifications printed, which we could furnish at greatly reduced rates, and later, after sundry experiments, we effected an arrangement with Benjamin D. Price, Architect, under which we have furnished plans photographed on specially prepared paper, including detailed drawings and specifications, for a mere fraction of what plans would cost prepared by hand. We have accumulated a large variety of excellent plans for churches, and have added a good variety for dwellings suitable for parsonages. Up to November 1, 1885, we have sold 2,149 plans for churches and 73 for parsonages. We have invited reports and suggestions from all who have used them, and have modified and improved them as the way to do so has been made clear. We have now by far the largest and best variety of plans for buildings of moderate cost to be found anywhere, and have no hesitancy in commending them to all who wish to build. We especially insist that all who may look to our Board of Church Extension for aid shall order and build by our plans. Those proposing to build are invited to write for our CATALOGUE OF PLANS, which contains a complete list, with illustrated description of each, and instructions how to proceed. Those desiring only to see what we have should inclose 25 cents to pay cost of printing and mailing.

TAKE NO STEPS TOWARD BUILDING WITHOUT FIRST SECURING OUR CATALOGUE, *and then profit by the experience of others by following instructions.* Address

A. J. KYNETT, D.D.,
Corresponding Secretary,
1026 ARCH STREET, PHILADELPHIA, PA.

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows. Large or small panes of glass. 630 churches have used it.

1885—SIXTH YEAR.

630 churches and several hundred offices, bath-rooms, etc., have our paper in use. We seldom get complaints of any kind and *never when the work is done by the ladies or the pastors.* A window papered by our method eleven years ago that has never been repaired is still good. *Our paper always sticks.* It is oiled and varnished after it is applied to the window. The oil makes it translucent and in drying it combines with the paste and makes a durable cement. As a substitute for sun shades or blinds it is perfect, and our experience is that it is more durable and better in every respect than cheap stained glass. During the past two years a number of new churches costing from $5,000 to $15,000 have used it.

We get many complimentary letters for which we are always grateful.

Rev. W. B. BARR, Grove City, Pa., writes: "*The paper looks splendid and gives very good satisfaction.*"

Rev. D. L. A. DETZER, Huff, Indiana, writes of our paper: "*I put it on myself, I am very, very much pleased.*"

Rev. D. C. PLAMUT, Bismark, Dak., writes: "*Your paper received and put on, it looks finely.*"

Rev. J. G. LIEST, Kansas City, Mo., writes: "*The paper you sent us is all right.*"

Dr. J. W. O. JENKINS, Greenland, N. H., writes: "*I think it equal or superior in offices to real stained glass.*"

Rev. J. K. CARTER, Del Rio, Texas, writes: "*I have put it on and am thoroughly pleased with it. It is a grand success.*"

Rev. F. W. NORTHCOTT, North Vernon, Indiana, writes: "*The paper gives entire satisfaction. It is beautiful and cheap.*"

In ordering, send rough drawing showing size, shape and number of panes of glass in each window; give sizes in figures, and make paper patterns of odd shapes.

We make many designs and many combinations of colors and give full directions for putting on.

PRICE, SIX CENTS PER SQUARE FOOT, SURFACE MEASURE OF WINDOW.

Samples of the paper will be sent for 50 cents, and if the size of window and shape of panes are given a suitable design and pattern will be made for a part of the window. No other orders filled for less than $1.00.

All orders must be accompanied with draft on New York or Post-Office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D. express charges will be added. Address

BENJAMIN D. PRICE & CO.,

1026 Arch Street, Philadelphia, Pa.

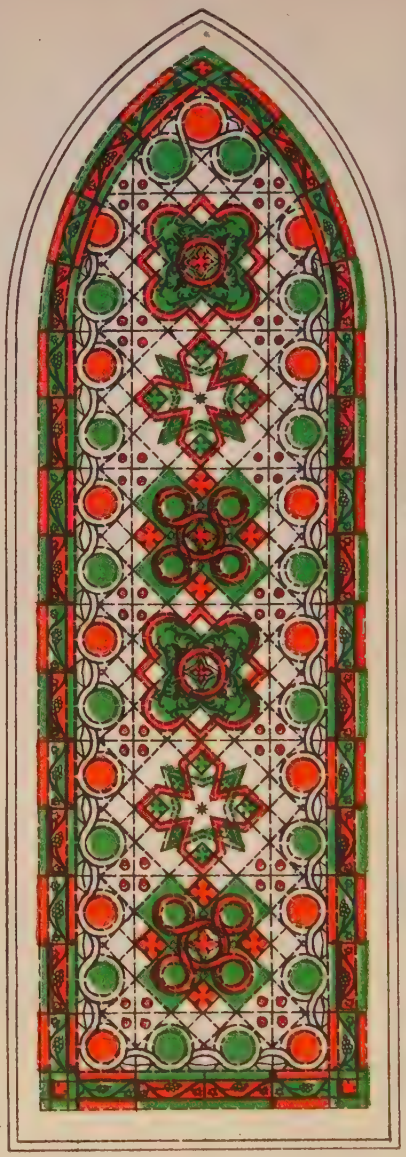
(OVER.)

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows. Large or small panes of glass. 630 churches have used it.

The following churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* stained glass in other churches.

Mobile,	Alabama.
Globe,	Arizona.
Pine Bluff,	Arkansas.
Siloam Springs,	"
Black Hawk,	California.
East Oakland,	"
Florence,	"
Grangerville,	"
Los Angeles,	"
Livermore,	"
National City,	"
Oakdale,	"
Ornville,	"
Pomona,	"
San Francisco,	"
Sonoma,	"
South Pueblo,	"
Fresno City,	"
New Haven,	Connecticut
Tolland,	"
Washington Depot,	"
Brooking's,	Dakota.
Grand Forks,	"
Omaha,	"
Mandan,	"
Mount Vernon,	"
Watertown,	"
Wyoming,	Delaware
Wilmington,	"
Imogene,	Illinois.
Ipava,	"
Iuka,	"
Medora,	"
Minonk,	"
Nashville,	"
Peking,	"
Bloomfield,	Indiana.
Galveston,	"
Greencastle,	"
Jamestown,	"
South Bend,	"
New Haven,	"
Sheridan,	"
Belmond,	Iowa.
Carson,	"
Corydon,	"
Clearfield,	"
Elwood,	"
Ridgeway,	"
Sidney,	"
Tama City,	"
Des Moines,	"
Keokuk,	"
Missouri Valley,	"
Pella,	"
Red Oak,	"
Van Horne,	"
West Branch,	"
Camden,	Kansas.
Eureka,	"
Louisville,	Kentucky.
Sharpsburg,	"
Camden,	Maine.
Hartland,	"
Madison,	"
Davidsville,	Maryland.
Federalsburg,	"
Rock Hall,	"
Elkton,	"
Hillsboro,	"
Miles City,	Montana.



West Portpoint,	Mass.
Otsego,	Michigan.
Lake,	"
Flushing,	"
Petrosky,	"
Allegan,	"
Owasso,	"
Hamilton Station,	Minnesota.
Fullerton,	Nebraska.
Blue Springs,	"
Wahoo,	"
Seward,	"
Atlantic City,	New Jersey
Clayton,	"
Carlstadt,	"
Evans Centre,	New York.
Mexico	"
Buffalo,	"
Elmira,	"
Long Island City,	"
Fairfield,	"
Jefferson,	Ohio.
Utica,	"
Fultonham	"
Tremont City,	"
West Toledo,	"
Zanesville,	"
Germantown,	"
New Lyme St.,	"
New Matamora,	"
Pierpont,	"
Mt Sterling,	"
Marietta,	"
Ottawa,	"
Confluence,	Pennsylvania.
Dauphin,	"
Ennisville,	"
Greenwood,	"
Humboldt,	"
Lamb's Creek,	"
Luzerne,	"
Nesquehoming,	"
New Milford,	"
Sheakleyville,	"
Spragueville,	"
Woodbury,	"
Providence,	Rhode Island.
Florence,	South Carolina.
Murfreesboro,	Tennessee.
Nashville,	"
Chatata,	"
Austin,	Texas.
Georgetown,	"
Honey Grove,	"
Jefferson,	"
Salt Lake City,	Utah.
Manchester,	Virginia.
Chelsia,	"
Fairfax,	"
Mount Sidney,	"
Culpeper,	"
Martinsburg,	West Virginia.
Ellenborough,	"
Baraboo,	Wisconsin.
Albany,	"
Superior,	"
Plover,	"
Richland Centre,	"
Colfax,	Washington Terr.
Laramie City,	Wyoming Terr.
Evanston,	"

In ordering, send rough drawing showing size, shape and number of panes of glass in each window; give sizes in figures, and make paper patterns of odd shapes

We make many designs and many combinations of colors and give full directions for putting on.

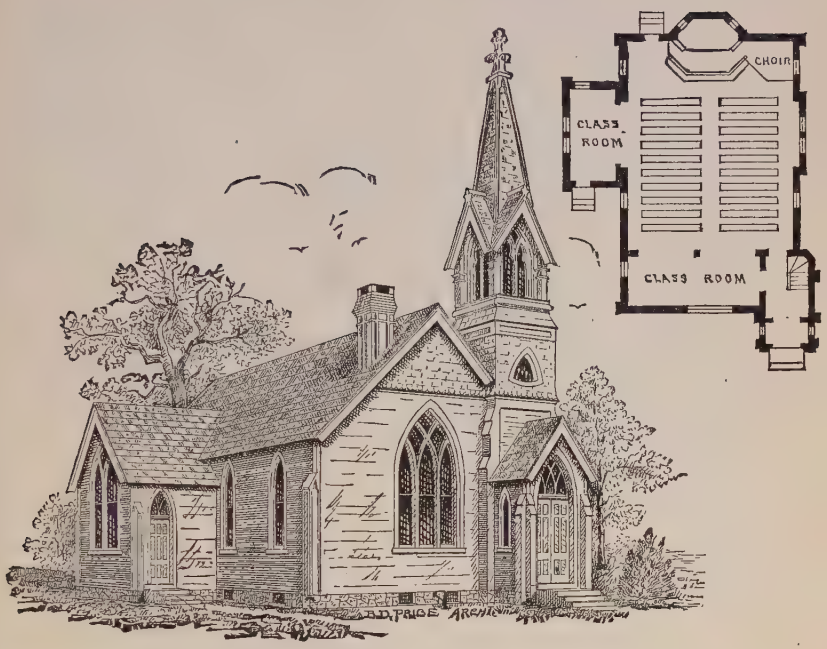
Price, Six Cents per square foot, surface measure of window.

Samples of the paper will be sent for 50 cents, and if the size of window and shape of panes are given a suitable design and pattern will be made for part of the window. No other orders filled for less than $1.00.

All orders must be accompanied with draft on New York or Post-Office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D express charges will be added. Address,

BENJAMIN D. PRICE & CO.,

1026 Arch Street, Philadelphia, Pa.

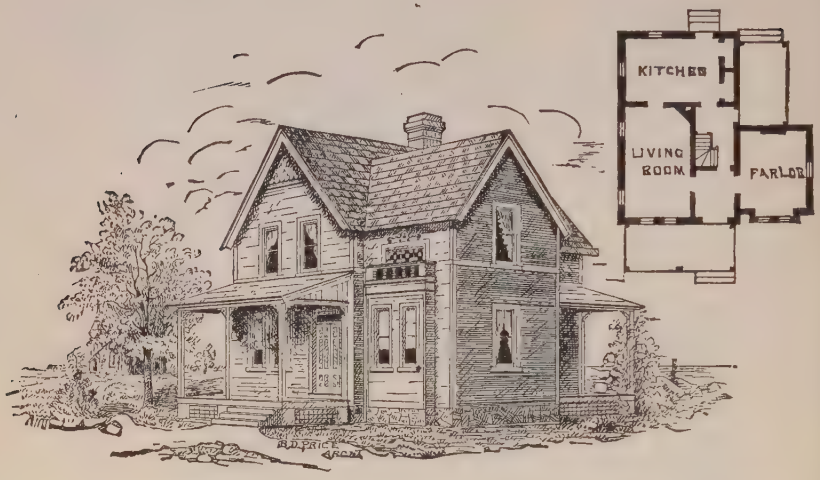


This represents one of a number of new designs which will appear in our Catalogue for 1886, to be issued early in March. There will be four sizes of this plan—all for *frame* buildings, namely: 28x50, 30x50, 32x50, and 34x50. The smallest size will cost, where labor and material are cheap, about $2,000, and will provide 200 sittings, besides the class-room, which communicates by folding-doors with the auditorium, and will accommodate 40 more.

For full description of this and other plans, send for Catalogue as above directed.

If you wish to build wisely, the first thing is to secure your plan. Begin right, and end well.

THE IMPROVED PATTERNS OF PAPER IMITATION OF STAINED GLASS look well, and, when applied strictly according to directions, give good satisfaction. We know of no better or cheaper way to beautify an old church with plain glass windows, and make it look new, than to displace old curtains and shades with this article. See advertisement.



This plan for cottage will appear in the Catalogue of 1886. We insert it here as a sample of the cheaper buildings for dwellings or parsonages. Where material and labor are cheap it will cost from $800 to $1,200.

For full description of this and other convenient dwellings, if you wish to build, write for Catalogue. You will build at less cost and get a much better house by first securing your plans.

CHURCH EXTENSION ANNIVERSARY.

The anniversary of our Board of Church Extension was held in Philadelphia, Thursday, November 12. There were four different meetings, as follows:

In Asbury Church, West Philadelphia, Bishop Merrill presiding, and addresses were delivered by the Bishop presiding, Rev. R. M. Hatfield, D.D., of Chicago, and Bishop Warren.

In Wharton Street Church, for the southern section of the city, Bishop Harris presiding, and addresses by Revs. T. B. Ford, of Little Rock, Ark., J. H. Wilbur, D.D., of Walla Walla, Washington Territory, and Bishop Andrews.

In Tabernacle Church, for the northern portion of the city, Bishop Bowman presiding, and addresses by the Rev. H. H. Oneal, of Clarinda, Iowa, and Bishops Fowler and Ninde.

In Mount Sion Church, for the suburb of Manayunk and

vicinity, Bishop Walden presiding. Addresses by the Bishop, Revs. C. R. Rice, of Eureka, Kansas, G. W. Gue, of Peoria, Ill., and G. W. Miller, D.D., of Philadelphia, who kindly consented to take the place of Bishop Mallalieu, who could not be present.

In all these meetings a consolidated statement of the Corresponding Secretary and Treasurer was read, and the new Church Extension Song Service was used. The churches were well filled, and the services were of more than ordinary interest. The addresses delivered were worthy of being preserved and given to the Church at large, but the number of addresses and the limited space at our disposal render this impracticable.

On the Sabbath following, many of the churches in Philadelphia made their annual offerings, the aggregate amount being about ten per cent. in advance of the contributions of the same churches last year. Four successful meetings on the same evening and the increased offerings of the people of Philadelphia to this cause indicate the place it holds in the confidence and love of Philadelphia Methodists.

SUMMARY OF REPORT OF THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH.

To the General Committee of Church Extension convened in Philadelphia, November 12, 1885:

The detailed report of the treasurer, submitted to the Board and to the General Committee, and properly audited, exhibiting separately the General Account of funds available for all forms of work, and the Loan Fund, available only for loans, shows:

GENERAL ACCOUNT.		DR.
To balance, November 1, 1884—		
In marketable securities	$32,668 70	
In cash	1,264 98	
		$33,933 68
To sundry receipts from—		
Conference collections	$91,542 26	
Miscellaneous sources, bequests, etc	23,816 44	
Interest on loans, etc	22,090 13	
		137,448 83
Giving for general purposes—donations, etc.		$171,382 51

PER CONTRA.		CR.
The disbursements have been—		
By donations to churches, etc.	$109,762 05	
By interest and annuities	21,584 75	
		$131,346 80
Balance October 31, 1885—		
In marketable securities	$38,741 63	
In cash	1,294 08	
		40,035 71
		$171,382 51

LOAN FUND ACCOUNT.

		DR.
To balance, November 1, 1884—		
In marketable securities		$37,331 30
To sundry receipts from—		
Gifts, bequests, etc.	$26,799 63	
Subject to life annuities	11,531 39	
Loans returned	39,183 35	
		77,514 37
Giving for loans to churches, etc		$114,845 67
PER CONTRA.		CR.
By loans to churches, etc.		$105,100 00
By balance in marketable securities		9,745 67
		$114,845 67

RECAPITULATION.

GENERAL AND LOAN FUNDS.		DR.
To balance from last year		$71,264 98
To receipts on General Fund	$137,448 83	
To receipts on Loan Fund	77,514 37	
		214,963 20
Giving for use		$286,228 18
PER CONTRA.		
By disbursements—		CR.
On General Account, donations, etc.	$131,346 80	
On Loan Fund Account, loans to churches, etc.	105,100 00	
		$236,446 80
By balance in securities, and cash		49,781 38
		$286,228 18

With amounts disbursed we have aided churches as follows:

By donations, without loans	275
By loans, without donations (including 1 college and 6 parsonage properties)	85
By both donations and loans	134
Total number aided	494

A comparison with last year shows—

Of receipts on General Account, *a decrease of*.....	$14,033 63
Of receipts on Loan Fund Account, *an increase of*.	6,326 47
And so a *net decrease* of receipts of.....	$7,707 16
Of churches aided, an *increase* of.....	11

The treasurer's report does not include $20,000 of Nebraska mortgages, pledged May 13, 1884, and assignment consummated March 2, 1885, the interest thereon being reserved, during life, by the donor, Rev. J. G. Miller.

Continuing the policy of paying the grants promised, only on condition that the people immediately interested shall first do what they can for themselves, and make the completion of the enterprises reasonably certain, we close the year with grants already made, on the conditions indicated to 215 churches for—

Donations of.....	$33,575	
And Loans of.....	42,700	
		$76,275
Besides these, we have applications on file, not yet considered, from 41 churches, asking—		
Donations of.....	$10,600	
And Loans of.....	20,550	
		31,150
Requiring in all.....		$107,425

or the entire balance in hand of $49,781 38, and in addition thereto $57,643 62, to give the amount required for donations and loans, as above.

And this, too, without any provisions for new applications, which are coming in at the average rate of "two a day," or nearly sixty per month.

A comparison of the items entering into the treasurer's report last year, and this shows—

Conference collections last year.....	$108,759 60
Conference collections this year.....	91,542 26
Revealing a decrease in this item alone of.	$17,217 34

or $3,183 71 more than the entire decrease of our receipts on General Account, and more than double the amount of our net decrease.

This decline in our Conference collections is especially to be deprecated, inasmuch as it involves the question of the general co-operation of our preachers and people. The causes of it are easily discerned. The ill-advised rumor that passed through the last General Conference, and obtained currency throughout the Church, that "The Board of Church Extension had more money than it knew what to do with," and in connection therewith the transfer of our efficient field Secretary to the service of the Missionary Society, and the subsequent call for "A Million for Missions," fully account for it. The only wonder is that it has not been greater.

The facts now before us abundantly show how unfounded was the rumor, so let us hope that with these facts generally known our collections from Conferences will again be largely increased.

Notwithstanding this loss, we are still in advance of amounts received in any one year prior to 1883. We should have united effort by all our preachers and people to secure at least a quarter of a million for Church Extension. Symmetrical development is the law of healthful life, and while the Church needs and should immediately have a million a year for missions, it equally needs large increase for the support of every other department of its work. Thus "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Special Gifts for Frontier Churches.—The special gifts of $250 each for frontier churches, and other personal contributions on General Account, have fallen below those of last year to the amount of $7,809 22. The principal decline on this account was occasioned by the gift of $5,000 last year from John D. Slayback, for use in Dakota, and not being duplicated this year. The 41 special gifts of $250 each, together with the three remaining over from last year, have all been placed in accordance with the conditions on which they were given, except three items of this year to be yet placed, as may be seen from the tabulated statement on pages 62 and 63. A much larger number of churches on the frontier could

have been secured if our receipts on this account had been larger. Many cases of this class have been aided from funds authorized in the usual way, and we have anticipated the receipts of the future in making pledges in advance where funds were not now available. Many applications from the frontier remain on file for consideration when funds to meet them shall be placed at our disposal. Some of the best work we do is provided for through these special gifts for frontier churches.

SPECIAL RELIEF.—During the past year the necessity for some provision by which unforeseen emergencies could be met has been emphasized anew. Quite a large number of churches were destroyed by a hurricane or tornado on Sunday night, June 14, and the property of our members and friends destroyed to such an extent that they were unable to rebuild without aid from abroad. Several examples of such unforeseen emergencies were published in the MANUAL for July, that the necessity for provisions of this kind might be apparent to the Church at large. Churches within the Missions and Conferences lying in the track of this storm had already made applications for aid in the prosecution of their regular work, and amounts placed to their credit had been granted. If, in some way, a special relief or emergency fund could be constituted, either by largely increasing the contingent fund or otherwise, sudden calls of this character could be promptly met, as they should be. We commend this subject to the careful attention of the General Committee. [The General Committee gave this subject careful attention, but such were the urgent demands for increase of amounts regularly authorized that even the Contingent Fund had to be diminished. We must depend upon the regular collections to meet all demands for special relief, as well as other donations. We, therefore, most earnestly appeal to all pastors and churches to greatly increase the regular annual collections.—COR. SEC.]

LOAN FUND.—While the addition to the Loan Fund by gifts and amounts subject to life annuity have been less this year than last, or for some years past, the operations of the fund have been very satisfactory. The amount of loans returned has been larger than ever before, except only for the

year 1883; and the interest received has exceeded that of any previous year, and has been $505 38 in excess of the amount of interest and annuities paid, so that the Loan Fund has provided, by return of loans, $39,183 35, and has paid all charges against it, and has contributed to the General Fund the excess of interest above stated, $505 38. [See pages 65 to 71.]

Mission Property in Utah.—The Woman's Home Missionary Society, in prosecuting its work in Utah, finds a necessity for a large number of buildings that can be used for both school and church purposes, and its secretary has communicated with us during the year seeking some arrangement by which this necessity can be more fully met. We have suggested to that Society that the subject is one primarily for the consideration of this General Committee. We trust it will receive your careful attention.

Churches Costing Over $10,000.—We have received a few applications from churches costing over $10,000, and have uniformly declined them, under the action of the General Committee limiting us to cheaper churches. Some of them insist on being excepted from this wholesome rule, and we respectfully refer them, with the communications relating to them, for your consideration. There may be other similar cases coming through members of the General Committee, but, as we make no recommendations concerning any of them, they may with propriety be considered with those submitted through us. We can only respectfully express our conviction that the cheaper class of churches are entitled to the preference, and so long as the demand in their behalf shall so largely exceed the means at our disposal, propositions opening the way for gifts to more costly churches should be most carefully guarded. Those who desire to worship in expensive churches should provide the means to build them without help from abroad.

The rapid flow of population to the West, the changed condition of affairs in Utah, the pressing necessities throughout the South, the growing interest in the great temperance reform every-where, to which our work is most helpful—all interests of society at large—unite to demand a steady advance in our work of Church Extension.

Church Extension and the Million Line.—A generous brother, who some years ago gave us a railroad bond of $500 with instructions to keep it and apply the interest to Church Extension, and who has been making his annual offerings besides, recently sent us his check for $20, and said: "Inclosed find my check for $20, my contribution for the Church Extension cause. My annual offering heretofore has been $10, but as the cry has gone forth, 'A million for missions,' I double to help get Church Extension on that line." A capital suggestion. The Church will gain nothing by pushing one department at the expense of another. Let there be a forward movement along the whole line—missions to a million, and Church Extension and all others in proportion.

From Montana Mission.—Rev. George Comfort writes us under date of December 7:

> We are going to try to raise our apportionment this year, $200. Our work is rapidly spreading in this land, and we shall need aid in church building for many years to come. You do not know the value of the timely aid we get from our grand Board of Church Extension. It is a Godsend to these western Territories, and its influence will be felt throughout the land. The work needs to be greatly enlarged. At least four new charges should build at once; but we cannot do it now, and must continue to worship in unsuitable log houses. The days of Christian heroism are not past in this country, and we are struggling under great difficulties to raise up a Church of Christly principles filled with the teachings and love of the Saviour. Pray for us, and may God give you the means to do many times more for his Church on the frontier than in the past!

We aided only three churches in Montana last year, and five the year before. If they shall raise their apportionment, $200, this year, we shall be able to grant them $1,400; and perhaps they may share in special gifts of $250, if the conditions can be met. What the work every-where requires is a large increase of the regular collections.

SPECIAL FRONTIER CHURCHES.

This movement began in 1879, and was suggested by Chaplain M'Cabe. Visiting the North-west, he was deeply impressed with the necessity for the great enlargement of our work, and by actual trial became satisfied that with a donation of $250 to encourage and inspire the people immediately interested, a church suited to their wants, and worth not less than $1,250, could be secured in multitudes of towns and villages. An appeal was accordingly made, and many generous responses returned. A tabulated statement like the following was published in our report for 1882, to which additions have been made from year to year; the number of churches aided in this way being indicated by the figures at the left.

As the result of more than five years' experience, we can say confidently: (1) That these special cases fairly indicate in a general way the value of our work. True, we make many grants to save churches already built, and a few to give relief from embarrassing debt, but our chief work is to secure the erection of new churches. The average value of the work accomplished in proportion to the money expended will vary but little from the indications afforded by this tabulated statement. (2) We have many more appeals for help in this way than we have special gifts with which to respond. We could more than double this frontier work if special gifts for the purpose were forthcoming. (3) We therefore greatly desire that our friends shall continue to respond to this appeal, especially where individuals or Sunday-schools can furnish the amount requested without interfering with the regular collections taken under the provisions of Discipline. We accordingly continue to urge the appeal, and shall continue to publish the results, at least until the 400 frontier churches originally contemplated shall be secured.

	Place.	Conference.	Population.	Members.	Sunday-school.	Plan.	Size.	Cost.	Donation.	Accompanied by Loan of	Donation Furnished by
268	Churches up to Oct. 31, 1884	Sundry	248,035	10,242	16,719			$533,355	$67,250	$50,350	See Reports of 1882–84.
269	West Point	California	500	30	50	1B.	28x45	1,600	250	.....	James Long.
270	Orland	"	500	15	60	1B.	28x45	1,600	250	.....	Oliver Hoyt.
271	Lorenzo	"	300	42	50	4B.	36x52	1,700	250	.....	Oliver Hoyt.
272	St. Lawrence	Dakota	600	45	150	19A.	24x40	2,500	250	500	Clem. Studebaker.
273	Clear Lake	"	400	25	75	19A.	24x45	2,300	250	500	W. H. Reed.
274	Madison	"	1,200	40	75	28A.	28x50	2,500	250	500	W. W. Kendall.
275	Alban	"	300	25	30	1B.	28x45	1,550	250	250	Clem. Studebaker.
276	Rossville	Kansas	500	32	50	1B.	28x45	1,600	250	.....	Cornelius Aultman.
277	Wabaunsee	"	300	17	50	1B.	28x45	1,400	250	250	W. C. Hamilton.
278	Irving	"	300	25	50	1B.	28x50	1,500	250	250	N. Gillam.
279	Green	"	100	40	45	1B.	28x50	1,750	250	.....	John Scott.
280	Goffs	"	225	25	65	1B.	28x45	1,700	250	100	Mrs. Hannah Hammond.

281	Bellaire	Michigan	500	23	80	5D.	34x55	2,650	250	1,000	Mrs. Cornelius Aultman.
282	Excelsior	Minnesota	600	25	100	9.	30x50	3,000	250	500	Oliver Hoyt.
283	Davenport	Nebraska	200	35	75	5B.E	30x50	2,100	250	250	Mrs. Cornelius Aultman.
284	Hubbell	"	500	30	60	5E.	32x55	2,300	250	350	E. H. Worne.
285	Pleasant View, Stark's Mem. Ch.	"	300	20	40	1B.	28x45	1,550	250		Rev. H. L. Starks.
286	Bellwood	"	500	40	125	5C.	30x50	2,700	250	250	Cornelius Aultman.
287	Fairmount	"	1,100	150	125	5B.C.	34x55	4,000	250	300	Cornelius Aultman.
288	Pierce	North Nebraska	600	23	60	5B.D.	34x55	2,300	250	500	A. C. Fellows.
289	Lenora	North-west Kansas.	500	20	50	19A.	24x40	1,600	250	300	Cornelius Aultman.
290	Miltonvale	" "	450	40	70	1B.	28x50	1,300	250	300	Mrs. Cornelius Aultman.
291	Logan	" "	500	36	120	6.	60x60	3,300	250	250	Cornelius Aultman.
292	Cawker City	" "	1,000	55	125	29.	49x55	3,100	250	250	Cornelius Aultman.
293	Osborne	" "	700	63	56	20.	30x52	1,800	250	250	Charles Scott.
294	Beaverton	Oregon	200	20	45	5.	30x50	1,250	250		B. F. Archer.
295	Bangor	South Kansas	1,100	30	85	5.	30x50	1,600	250		Mrs. Cornelius Aultman.
296	Lebo	" "	350	31	75	1B.	28x50	1,700	250	400	Cornelius Aultman.
297	Mont Ida	" "	250	21	75	1B.	28x45	1,600	250	250	Cornelius Aultman.
298	Strawn	" "	125	35	75	19A.	24x40	1,600	250	300	James Long.
299	Hiattville	" "	500	17	60	5.	30x50	1,600	250	250	Cornelius Aultman.
300	Cheney	South-west Kansas	600	50	75	19A.	24x40	2,000	250	400	W. W. Kendall.
301	Mulvane	" "	700	38	...	1B.	28x50	1,750	250	250	Cornelius Aultman.
302	Tisdale	" "	300	30	50	1B.	28x45	1,500	250	250	David Decker.
303	Pawnee Rock	" "	200	18	50	1B.	28x45	1,600	250	250	J. W. Boughton.
304	Benton	" "	275	40	150	1B.	28x50	2,150	250	250	Sarah Carson.
305	Culbertson	West Nebraska	400	26	50	20.	28x50	1,500	250	500	W. H. Reed.
306	Ainsworth	" "	800	30	40	5B.	30x50	2,200	250	500	Cornelius Aultman.
307	Arapahoe	" "	1,000	50	100	5E.	32x55	3,000	250	500	Cornelius Aultman.
308	Orleans	" "	800	12	40	19A.	24x40	1,750	250	250	A. H. DeHaven.
309	North Loup	" "	700	25	100	34A.	28x50	2,700	250	250	Oliver Hoyt.
			269,005	11,636	18,625			$626,255	$77,500	$61,800	

NOTE.—The following, received during 1885, have not yet been placed: Mrs. Charles E. Munson, $250, for Frederick, Dak.; W. H. Mickle, $250, for La Harpe, Kan.; D. S. Sigler, $250, for place to be designated by him.

AMOUNTS ASKED AND RECEIVED.

CONFERENCE.	No. of Pastoral Charges.	No. of Collections $10 and over.	No. of Collections under $10.	No. taking no Collections.	Amount Asked.	Amount Receiv'd.
Alabama	32	..	12	20	$50	$67 95
Arizona Mission	8	..	2	6	150	36 00
Arkansas	46	..	17	29	100	72 15
Austin	20	6	11	3	150	133 00
Baltimore	150	66	71	13	3,600	1,970 74
Black Hills Mission	8	..	7	1	150	30 90
Blue Ridge	22	..	13	9	50	36 55
California	127	16	70	41	1,000	513 60
Central Alabama	51	..	28	23	50	13 00
Central German	90	68	5	17	6,000	3,192 25
Central Illinois	167	69	77	21	3,000	1,399 64
Central New York	206	44	125	37	3,500	1,829 00
Central Ohio	130	51	60	19	2,000	797 00
Central Pennsylvania	188	97	85	6	3,500	2,843 00
Central Tennessee	34	..	13	21	50	.. ..
Chicago German	58	52	..	6	4,000	1,956 00
Cincinnati	145	57	77	11	4,000	2,068 24
Colorado	51	22	17	12	700	442 77
Columbia River	44	10	26	8	250	267 00
Dakota	68	11	36	21	500	392 00
Delaware	75	5	64	6	200	262 10
Des Moines	153	21	118	16	1,500	915 71
Detroit	246	31	120	95	2,500	1,098 05
East German	41	38	1	2	2,000	3,611 00
East Maine	99	15	57	27	500	181 08
East Ohio	196	75	113	8	4,000	1,538 50
East Tennessee	26	1	19	6	100	29 60
Erie	161	30	116	15	3,000	736 76
Florida	46	..	18	28	100	41 00
Genesee	220	36	150	34	3,500	1,183 00
Georgia	23	..	15	8	100	35 66
Holston	63	11	44	8	500	296 00
Idaho	22	2	9	11	200	71 25
Illinois	217	44	126	47	3,000	802 59
Indiana	111	17	56	38	2,000	398 70
Indian Mission	..	..	..	..	....	.. ..
Iowa	108	21	71	16	2,000	520 75
Kansas	111	20	80	11	1,500	626 91
Kentucky	84	4	38	42	1,000	382 00
Lexington	107	6	53	48	200	193 26
Little Rock	38	..	13	25	100	6 00
Louisiana	97	6	54	37	500	157 00
Maine	109	10	67	32	800	304 30
Michigan	239	56	144	39	2,400	1,335 62
Minnesota	156	31	38	87	2,500	1,941 56
Mississippi	113	1	48	64	200	88 40
Missouri	123	10	80	33	800	408 32
Montana Mission	21	6	6	9	300	95 00
Nebraska	96	10	70	16	1,000	389 72
Nevada Mission	23	1	6	16	200	44 00
Newark	204	56	131	17	3,500	1,978 12
New England	224	45	105	74	3,500	1,052 71
New England Southern	187	39	78	70	2,500	1,050 10
New Hampshire	126	15	59	52	1,000	463 76
New Jersey	190	56	113	21	3,000	1,969 65
New Mexico Mission	24	..	...	24	200	3 00
New York	247	64	133	50	7,000	3,445 91
New York East	253	64	119	70	7,000	3,524 85
North Carolina	51	..	18	33	50	37 00
North Dakota Mission	23	1	13	9	300	116 50
North Indiana	147	32	85	30	2,000	749 55
Northern New York	181	32	125	24	2,500	1,129 37
North Nebraska	42	4	30	8	400	186 60
North Ohio	126	45	67	14	2,500	987 42
North-west German	71	42	5	24	2,500	3,153 40
North-west Indiana	111	16	61	34	2,000	506 33
North-west Iowa	91	29	53	9	800	584 84
North-west Kansas	73	5	47	21	400	249 23

CONFERENCE.	No. of Pastoral Charges.	No. of Collections $10 and over.	No. of Collections under $10.	No. taking no Collections.	Amount Asked.	Amount Receiv'd.
Norwegian and Danish	41	10	29	2	$400	$353 50
North-west Swedish	56	25	30	1	600	241 69
Ohio	163	51	93	19	3,000	1,066 00
Oregon	39	5	24	10	400	143 15
Philadelphia	239	61	154	24	10,000	9,976 63
Pittsburg	155	39	76	40	3,000	972 00
Puget Sound	20	3	12	5	200	123 32
Rock River	216	88	94	34	4,500	3,632 36
Saint Louis	143	13	71	59	1,000	1,582 58
Saint Louis German	87	25	26	36	3,000	260 00
Savannah	75	3	52	20	200	115 65
Southern California	55	7	33	15	400	314 92
South Carolina	91	1	44	46	300	120 00
Southern German	24	..	23	1	500	42 00
Southern Illinois	131	40	78	13	1,500	619 05
South-east Indiana	88	20	62	6	1,500	500 13
South Kansas	101	27	60	14	1,000	723 98
South-west Kansas	73	18	44	11	600	501 00
Tennessee	55	1	47	7	200	86 13
Texas	80	1	53	26	200	122 00
Troy	231	55	136	40	3,000	1,764 09
Upper Iowa	157	48	93	16	2,000	1,123 75
Utah Mission	9	..	1	8	200	... ..
Vermont	127	20	79	28	750	503 68
Virginia	46	1	35	10	200	131 60
Washington	124	13	83	28	500	361 37
West German	49	26	7	16	1,500	5,204 10
West Nebraska	50	3	32	15	350	109 80
West Texas	73	2	38	33	200	119 35
West Virginia	133	5	73	55	800	308 50
West Wisconsin	117	4	94	19	800	303 23
Wilmington	126	70	51	5	2,000	1,455 00
Wisconsin	142	31	79	32	2,000	765 50
Wyoming	181	28	142	11	2,000	957 23
This year	10,539	2,366	5,736	2,437	$159,450	$91,542 26
Last year	10,423	2,474	5,883	2,066	159,550	108,759 60
Increase	116	....	....	371	....	.....
Decrease	....	108	147	....	$100	$17,217 34

THE LOAN FUND.

Its History.—The first movement toward a Loan Fund for Church Extension in the Methodist Episcopal Church was in the Upper Iowa Conference in 1866, the centennial year of the introduction of Methodism into this country. It was intended to be one of the minor monuments of that event. The first subscription was by Hon. Hiram Price, $1,000. Others added smaller sums, making in all during that year $4,725. It has since grown to $12,606 50, and has been worth, by return of loans, $28,662 90, besides interest, and has aided forty-one churches. In 1870 it was transferred to the Parent Board, to be used, however, within the Conference.

When, in 1867, the present Corresponding Secretary was

appointed to the position which he still holds, having instituted the Upper Iowa Loan Fund, he prepared and submitted a similar plan for a Loan Fund for the whole Church, and it was adopted by the Parent Board in Philadelphia July 22, 1867, and was approved by the General Committee at the annual meeting in November following. In May, 1868, the General Conference, concurring with the Board, incorporated the plan in the Constitution of the Society. At a meeting of the Bishops and others, held in Philadelphia in November, 1868, all of the Bishops then living expressed their approval of the plan. It has received the sanction of the General Committee and of the General Conference in subsequent years without dissent.

THE PLAN and the reasons for it are set forth in the preamble and resolutions, adopted as above stated, July 22, 1867, and which, with slight verbal changes, conforming to subsequent changes of the charter, now read, as follows:

Whereas, The demands made upon us for means to carry forward the work of Church Extension are largely in excess of our receipts from annual collections; and,

Whereas, A large proportion of the work we are called upon to do may be accomplished by temporary loans; and,

Whereas, The fields are white already to the harvest, and the present is our golden opportunity; therefore,

Resolved, 1. That we most earnestly invite special contributions from all our people to establish to our treasury a Loan Fund, to be controlled by the Board of Church Extension under the following restrictions:

First. No part of said fund shall ever be donated for any purpose, or used for current expenses, but shall be preserved, without diminution, a PERPETUAL FUND.

Second. Said fund may be loaned to any Church or Society, without interest, in small sums, in no case exceeding Five Thousand Dollars, or with interest, as occasion may require and the Board shall from time to time determine, in aid of the objects of the Board of Church Extension.

Resolved, 2. That sums of five thousand dollars and upward, contributed by any one person, Church, or Conference, may be named by the contributor, and shall constitute a separate Loan Fund, and the Corresponding Secretary shall report annually the investment thereof, and the work accomplished thereby.

The best epitome of this plan was given by Bishop Kingsley, at the meeting to consider it, November 20, 1868.

He then said of it:

"I am exceedingly well pleased with the Loan Fund feature of the Board of Church Extension. I can think of nothing that impresses me more favorably, or as favorably, as putting money into this Loan Fund, to go on repeating itself, and reproducing its blessings from age to age. It don't stop simply with the first blessing. It helps build one church, and comes back with the glad tidings of what it has done, and goes again and builds, or helps to build, another Church, and coming back again says, 'Here am I, send me,' and goes again and again."

THE ANNUITY FEATURE was added by the Board by resolution adopted January 6, 1869, and was heartily approved and commended by the General Committee in November, 1870, as follows:

Resolved, That the plan adopted by the Board of Church Extension, to accept donations to the Loan Fund, subject to annuity, as set forth in the Fourth Annual Report, commands our most hearty approval, and we earnestly commend it to the favorable attention of those to whose plans for the future, and for the aid of Christ's kingdom among men, it may be adapted.

Some doubts being thereafter expressed as to the right of the Board to adopt this measure without more specific authority, the whole question was referred to the General Conference of 1872, when the present provisions of the Discipline were adopted without dissent. (See Discipline of 1884, ¶ 302.) The General Conference also adopted a declaration that "the powers of our benevolent corporations might be profitably enlarged and liberalized;" that, "under proper limitations, they might be made more useful if authorized to receive money on payment of life annuities." (See Journal of 1872, p. 298.)

In pursuance of this action, and in accordance with the provisions of the Discipline, the Board applied for and obtained a revised charter, including this provision, which has been in force since February 26, 1873:

It shall be lawful for the said Board of Church Extension to accept contributions to the funds of the said Board from any person or persons capable of making the same, subject to annuity, payable to the order of the persons making such donations. *Provided, however*, that all amounts so received shall be loaned by said Board on adequate securities. *And provided further*, that the aggregate amount of annuities that the said Board shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made by the said Board.

The By-laws provide that—

The Committee on Loan Fund and Annuities shall, in connection with the Corresponding Secretary and Assistant Corresponding Secretary, take such measures as may be necessary to procure legacies and contributions to the Loan Fund, and shall recommend such measures to the Board as it may deem necessary to the security and wise administration of the same. It shall, in connection with the Corresponding Secretary, consider and determine upon the acceptance, or rejection, or reference to the Board, of all offers of money or property subject to annuity, and shall report its action on the same at the next regular meeting of the Board.

The General Committee has directed "that the rates paid on sums received on annuity shall in no case exceed the rates paid under the same circumstances by reliable annuity and trust companies." Under these provisions and limitations the Corresponding Secretary, with the concurrence of the Committee on Loan Fund and Annuities, is authorized to act by the following:

Resolved, That the Corresponding Secretary be authorized to agree with any persons who may have means to be devoted to religious uses, but who may need or desire the income from the same during their life-time, to pay them an annuity equal to a reasonable interest on the amount they may contribute to our Loan Fund, the said annuity to be paid annually, semi-annually, or quarterly, as the contributor may desire.

THE ENTIRE PLAN, INCLUDING THE ANNUITY FEATURE, has been before every General Conference from the first, and has been approved without dissent. The General Conference of 1872, after careful consideration through a large committee, adopted the following:

Resolved, That the plans of the Board of Church Extension, for a Loan Fund for Church Extension purposes, as set forth in the several annual reports, have our cordial approval, and we hereby earnestly commend them to the favorable consideration of all our people.

After similar consideration, in 1876 the General Conference adopted the following:

Resolved, That the Loan Fund is established upon a good and safe foundation; and has been prudently administered by the Board; and we recommend that the Board continue to adhere strictly to the plan upon which it is founded, and especially to see to it that "no part of the said fund shall ever be donated for any purpose, or used for current expenses, but shall be preserved without diminution, *a perpetual fund*."

THE RESULTS have been published from year to year in our Annual Reports, and summaries have been submitted to each General Conference.

AS TO ANNUITY FUNDS, brought down to October 31, 1885, the total capital in hand at that date is $335,785 69. The annual charges, at the rates agreed upon in each case, have averaged $7\frac{39}{100}$ per cent., or $24,758 75. Regular annuity companies in Philadelphia would have paid for the same amounts, at corresponding ages, an average of $10\frac{31}{100}$ per cent., or $34,607 73, or nearly 40 per cent. more than we have been asked to pay. This difference in our favor has been owing partly to the fact that contributors have recognized the benevolent feature of our work, and partly to their desire to have the principal preserved intact. Of $191,829 20 paid on account of annuities, and interest on moneys borrowed from time to time since the beginning, the interest on our loans have provided $159,026 49, leaving but $32,802 71 taken from our general funds for this purpose. This is much less than the amount of interest given to churches which, by a variety of misfortunes, such as losses by fire, storms, failure of crops, suspended industries, etc., etc., were unable to pay. Besides, more than four fifths of the churches aided by loans would have received donations if the means at our disposal had justified. For the year closing October 31, 1885, the total amount of interest and annuities paid has been $21,584 75, and the interest received $22,090 13, showing a balance in our favor of $505 38. That the Annuity Fund will in the future pay its own way and yield a revenue is assured by these facts of the past. By the death of fourteen annuitants $46,950 of the amount received subject to annuity has been released from annual charges of $3,466 50, and on $11,000 more there has been a reduction of $330, so that annuities of $3,796 50 have already terminated, leaving on the $335,785 69 capital October 31, 1885, annual charges of $20,962 25, or less than $6\frac{25}{100}$ per cent. The drift is still more clearly seen in the facts of the past year, taken apart from those of preceding years. The additions to the fund were $11,531 39, on which the annuities are $772 91, but by the death of five annuitants during the year annuities of

$522 50 have terminated, so that an addition to the fund of $11,531 39 is attended with an increase in annual charges of only $250 41, or a little over two per cent. on the amount added.

From these facts it is perfectly clear that the plan is entirely safe for the Church and for those contributing to the fund. For amounts received we issue certificates authorizing those who may contribute to the Loan Fund, under its provisions, to draw at sight upon our Treasurer at the times and for the amounts agreed upon. The amount of annuity will be specially arranged in each case, as the circumstances may require and justify.

The Entire Loan Fund is intended to supplement, not to supplant, other funds of the Board. The preamble and resolutions of July 22, 1867, on which it is founded, clearly show this. It is specially adapted to a new country, where prevailing rates of interest are very high, and where future strength is sure to come out of present weakness. Loans, in such cases, returnable in easy installments with light interest, meet real want almost as well as donations, and tend to cultivate a spirit of self-reliance. The plan enables us to make favorable terms, but requires strictness in carrying it out. All borrowers are, therefore, notified in advance, that if a loan be accepted it must be fully secured, and promptly returned as agreed at the time. We never, under any circumstances, grant a donation to pay a loan previously obtained of us. If, for any reason, a church having borrowed becomes unable to pay, or its securities prove insufficient, we are already authorized by the General Committee and the Conference Board, which, under the Discipline, have control of the whole question, to restore the amount to the Loan Fund from other funds accruing to the credit of the Conference within which the church is located.

We, however, give our Loan Fund the benefit of this security only as a last resort. The total amount returned to the fund in this way from the beginning to October 31, 1885, is less than $25,000, and more than half of this was on account of loans temporarily substituted for donations pledged during the first two years of our work, when the collections fell so far below the appropriations. We have granted thousands of dollars for

the relief of churches indebted to other parties, but have constantly refused such relief where the debt was due our Loan Fund. We have had many complaints from preachers and Conference Boards because of our refusal to cover loans previously made by donations, but have never encountered objection from any Conference Board or other party interested and knowing the facts to any case in which we have indemnified our Loan Fund from moneys to their credit. In other words, the Conference Boards, as indorsers for the borrowers, in every case have cheerfully consented to pay the amounts due, and even complained that we would not permit it to be done for the benefit of other cases at their request.

The following tabulated statement shows, in condensed form, the history and the results of the whole Loan Fund:

SUMMARY OF NAMED FUNDS UP TO NOVEMBER 1, 1885.

NAME.	When Paid.	Cash Capital of Fund.	Amount of Loans.	Value of Property.	Ch'es Aided.	Sittings.
Upper Iowa	1866–85	$12,606 50	$23,101 00	$190,850	41	12,525
M'Williams	1869–83	7,000 00	17,150 00	124,200	48	12,725
Perkins*	1869–85	17,809 31	22,925 00	131,840	64	14,575
Tasker	1869–78	18,000 00	52,245 00	434,175	120	34,500
A. V. Stout	1869–85	8,500 00	16,800 00	186,050	50	12,525
Colgate	1869–83	6,750 00	18,854 00	154,385	61	17,475
Drakeley	1870–76	5,600 00	14,690 00	117,120	41	9,875
Patton	1870–71	5,400 00	11,500 00	116,180	40	11,525
Monroe	1868–81	4,855 00	9,662 00	75,980	33	9,550
Bedford Street	1869–81	5,064 59	14,270 00	117,800	66	15,250
Remington	1871	30,000 00	76,950 00	486,625	93	27,745
Freeborn Garrettson	1871	20,000 00	45,640 00	319,025	77	23,100
Joel Manning	1872–84	8,000 00	13,100 00	82,230	32	8,650
Gurley	1872–85	15,577 00	26,300 00	186,990	70	19,150
Drummond	1873–85	12,600 00	29,050 00	238,725	85	22,225
Lyman Bennett†	1873	5,000 00	13,000 00	115,705	44	10,950
Joseph Jones	1875–84	11,000 00	15,035 00	84,515	43	11,175
Rev. John Stewart	1877–82	10,000 00	15,475 00	98,900	59	16,025
Frontier	1880	10,000 00	14,350 00	80,600	45	10,300
Furber	1880–85	9,816 00	13,100 00	79,975	40	9,225
Hiram Royce‡	1882–85	10,600 00	12,200 00	84,915	44	11,225
Marion Whitney§	1883	5,000 00	5,950 00	37,450	15	4,100
De Pauw	1883–84	30,000 00	32,560 00	180,115	88	22,125
Catherine Dreibelbis	1885	5,000 00	5,000 00	46,350	19	5,750
General‖	1869–85	227,755 36	350,700 90	2,800,000	274	108,000
		$501,933 76	$869,607 90	$6,570,700	1,592	460,270
Property not in use (see foot-notes)		33,347 63				
Total amount in Loan Fund		$535,281 39				

* Property additional, $10,197 35. † Property additional, $5,000. ‡ Property additional, $550
§ Property additional, $5,000. ‖ Property additional, $12,600 28.

CHURCH EXTENSION ASSAILED AND VINDICATED.

At our annual meeting in November, there was quite a little flurry over Church Extension matters in Philadelphia, the vibrations of which extended throughout the country and found expression in sensational dispatches and flaming headlines in the secular papers of "irregularities," "losses," "defalcations," "frauds," etc., etc., awakening anxieties among the good, and provoking taunts among the bad, from Maine to California, and leading all to inquire: "What is the matter with your Church Extension work in the Methodist Church?" It will be a sincere pleasure to all who "rejoice in the truth" to learn that there is nothing wrong; that Church Extension is, and has been, all right; that the only wrong in the case is with the chronic troubler of our Israel and bitter enemy of this cause, who brought "a railing accusation" against its managers. If, now, in "speaking the truth in love," a proper name finds undue prominence and an already unenviable notoriety is somewhat increased, it is because the owner of that name has, by his rash folly in rushing into print with his groundless charges, made it impossible to avoid it and yet answer the questions he has raised. Had he honestly sought the truth, or maintained becoming silence, he might have remained, in this connection, nameless forever. In Philadelphia, where he is well known, his words fall harmless; but where his quarrelsome character and relations to this cause are unknown, some explanation of his malicious attack may be necessary.

When, in 1864, the General Conference adopted a plan for the organization of Church Extension in the Methodist Episcopal Church, it appointed Bishop Simpson and Drs. Bartine and Castle a committee to designate the first Board of Managers. For some reason the name of Thomas W. Price was omitted from this Board. Whether he was opposed to the organization in advance is not known, but it is certain that since 1868 he has not shown any friendship for it, and has not contributed to its funds, nor been in any wise connected with it.

When the present Corresponding Secretary came to Philadelphia and entered upon this work, in 1867, he found Mr. Price in an attitude of hostility to the cause which his per-

sonal courtesies to the new Secretary did not change. It was not to be expected that the Secretary should long continue to be more highly esteemed than his cause by a man of such strong and unreasoning prejudices.

Under the charter, as it then was, the Board of Managers was elected annually in the anniversary meeting in Philadelphia. The strategy which had, in the days of the slavery controversy, overthrown the management of the American Tract Society and stopped the printing of antislavery tracts, and which later changed the Board of Managers of the Philadelphia Conference Missionary Society, could easily, under the lead of such a man, seize the management of this Society, and place it at the mercy of such as he might choose; and the growth of the Loan Fund into the millions, which was clearly but a question of time, was sure to furnish the motive. To put the control of the organization beyond the reach of so great a peril was of the first importance; so when the General Conference of 1872 was approaching, the Corresponding Secretary, after consultation with the Bishops and others, prepared the new chapter on Church Extension, in pursuance of which the election of the management would be transferred from the anniversary meeting to the General Conference. When this measure was pending, Mr. Price openly declared that, if the General Conference should adopt it, we should not have a charter in the State of Pennsylvania if within his power to prevent it. The path of duty before the executive officer of the Society, who had been the chief agent in its organization, and now had the charge of it, was too plain to be mistaken; so when some, perhaps, would have retired him, and others suggested for him the highest possible promotion, he frankly declared his own conviction that the Church would be best served by allowing him to remain and complete the work upon which he had entered. It pleased the General Conference to do this, and unanimously to adopt the chapter prepared for the Discipline, and to direct that a new charter should be procured in harmony therewith, and to follow this with like provision for all our other benevolences Subsequently the Society unanimously concurred with this action of the General Conference, and applied to the Legislature of Penn-

sylvania for the necessary revision of its charter. The Senate passed it unanimously; and yet, in the face of all this, while the bill was pending before the House, Mr. Price procured its reference to the Committee on Corporations, and, going before that committee, bitterly opposed its passage. It was nothing to him that the General Conference, and the Society, and all really concerned had acted unanimously; and that the Philadelphia Preachers' Meeting and 179 trustees of 22 of our principal churches then earnestly petitioned the House to pass the bill; he persisted to the last in his effort to make good his threat that we should not have a charter with such provisions. Even after the House had concurred in granting the charter, which it did unanimously, and the governor had approved it, he, not knowing the fact, went about trying to drum up what he might call a "Layman's Meeting" to protest against it; and when he learned that the bill had finally passed and was approved by the governor, he denounced the whole proceeding as "the greatest outrage ever perpetrated on Methodism."

Yet this is the man who, without cessation or modification of his open hostility, now comes forward with his "*address*" to the "*fathers and brethren*" of "the Board of Church Extension," and says:

"It may be presumptuous in one who, though for more than fifty years a member, holds no official relation to the Church, to obtrude himself upon your attention. Yet I may, without boasting, claim to have taken an interest in its affairs second to none with no larger means or intelligence to understand its wants or welfare, and I may claim to have made the Methodist Church a partner in whatever of success I have met with in life. Whatever means or intelligence God has intrusted me with have been at the service of the Church with which most of my life has been identified."

And then he proceeds through eight pages of printed matter to accuse these same "*fathers and brethren*" of many grievous offenses against good morality and sound business principles, and even of setting at "defiance the civil law!" Was ever presumption more presumptuous? Does he suppose that these "fathers and brethren" have forgotten his history? "More than fifty years a member" of the Church? Yes; through grace and unparalleled forbearance on the part

of the Church, whose peace and quiet he has never ceased to disturb. "Holds no official relation!" He long ago made that impossible. Christian men do not want associations with one who insists on constantly quarreling with them and criticizing every thing they do. "Taken an interest in its affairs." We have seen the interest he has taken in the affairs of Church Extension. This example may suggest others in which he has stood similarly related. He does better where he leads. "Have made the Methodist Church a partner in whatever of success I have met with in life . . . means . . . at the service of the Church." It is easy to see how this man leans on his money, and condescendingly takes the Church into partnership. It is high time that he should understand, what every body else knows, that the Church gains nothing but loses immensely by such a partnership. The dividends of money, for which he never fails to claim credit, are vastly overbalanced by the fearful miscellaneous showing on the other side of the account. He was himself worth vastly more as a poor boy *within* the Church and walking in charity than for years past as a rich *partner*, blustering and abusing all who disagree with him. Then the Church was a help to him, and he to it. Now the slender hope of doing him good, and possibly helping to save his soul at last, alone justifies the continuance of the relation. He regards himself as a member of the "Church *militant*," specially qualified and commissioned to *fight*, but with Quixotic courage he falls upon the king's friends rather than his enemies; and so he marshals in formidable lines of leaded types his ill-assorted figures and crazy conclusions, and, before we have time to see what they are, calls the world to witness his charge, and with battle-cry of "*fraud!*" "*discrepancies!*" "*dishonesty!*" hurls them against our impregnable defenses. The stronger the position the more he delights in the attack. It was when the whole Church stood united and irresistible in the purpose to put this work beyond the reach of enemies, and under the immediate care of the General Conference, that he threw himself with all his might against it; and now, when in the recent past questions of doubt, started by another of greater cunning and less courage, had been effectually set-

tled by thorough examination and auditing of all accounts, he makes this last and mad assault. Looking from afar, through the receding mists, he thought he saw crevices in our walls, but they were only dark lines upon the glasses through which he looked. A more competent, cool, and careful observer, after examination from foundation to turret, and comparison with others like it, in this country and in Europe, said of it some time ago: "*As compact and firm as the Bank of England, . . . a bulwark of Methodism, a model and inspiration to other Churches, and the despair of infidelity. . . . With such an organization as this the Church can never be uprooted or cease to grow.*"

There are no crevices in its walls; no "defalcations," no "frauds," no "dishonesties," no "losses," no "extravagant expenses," no "discrepancies," *not even a mistake in figures.* His fulmination is a tissue of misconceptions and misrepresentations from first to last.

In proof of this see

The Report of the Committee on Communication of Thomas W. Price.

At a meeting of the Board of Church Extension, held November 25, 1885, *the following report was submitted and unanimously adopted:*

The Committee appointed to consider the paper submitted to the Board of Church Extension by Mr. T. W. Price present the following report:

The Board received this printed document in a sealed envelope, on Wednesday, November 11, 1885, and on account of its length and the lateness of the hour, referred it to this Committee for examination. On the succeeding day, a copy of the same paper was sent by the author to the General Committee of Church Extension, with a letter, charging that the action of the Board was taken with the intention "to bury it." This imputation is without the slightest foundation, in any thing said or done by the Board, or any member thereof, or in the character or views of the persons who compose the Committee.

Before the General Committee had an opportunity to make "inquest as to its averments and conclusions," copies were furnished to the daily papers, and distributed by the author personally and by mail.

We decline to discuss the personalities of the paper, and shall therefore devote our attention to the charges contained in it.

I.—The German Work.

The law of the Church provides that the General Committee of Church Extension, at its annual session, shall determine what amount each An-

nual Conference shall be asked to raise, and what amount it shall be authorized to donate within its bounds. The German Conferences afford no exception to this rule. At first there was no special legislation in their behalf. After a few years, owing to the peculiar circumstances of their condition, being largely mission work and spread over the whole country, overlapping all the other Conferences, six of the seven of these Conferences, at their request, and by the consent of the General Committee, were temporarily granted permission to expend within their limits such sums of money as they might collect. No grant, however, can be made except by the joint concurrence of the Conference and Parent Boards. This is not a lawless privilege, though a special one, born of the necessities of the work, which the Committee may legally grant, and at its pleasure revoke, and doubtless will terminate when the German work shall acquire ability to help the needy in all the weaker Conferences. The Southern German Conference has no resources in its territory adequate to its needs, and is not included in this plan. It receives from the Parent Board far in excess of its contributions. To secure the German Conferences their proper place in the general Church work, and annual records of the same, the Discipline requires that reports of collections and disbursements for Church Extension must be made by and through the Conference Treasurer to the Board in Philadelphia, and included in its Treasurer's report. The pamphlet charges us with "dishonesty" because we thus include it. We have no option; the law of the Church is both our advocate and defense.

To apply whatever is special in these methods to the other Conferences would be to leave those of the distant West and South without the help of the stronger, located in the older sections of the country, and thereby render the most important part of our work impossible.

We gladly admit the large-heartedness of our German people in their support of Church Extension, but we are sure they will be the first to protest against any plea for them that is to keep them forever a mission field, and that denies they are in sympathy with the entire work of the Church.

II.—The Loan Fund.

We shall not attempt to discuss the *merits* of this fund. Its establishment and operation have received the sanction of all our Bishops, and the approval of the General Conference. We have to deal only with questions of fact, as found in the present issue.

The author of the pamphlet states that the amount of the Named and General Loan Fund is $464,718 33, and that of this amount only $121,925 33 is designated as subject to annuity. That is simply the amount on annuity in the *Named* Loan Funds. He has not known, or has overlooked the fact, that the balance of the loans on annuity are included in the *General* Loan Fund, and are not specifically designated. He says: "You claim *to have paid* interest to the amount of $23,985 84." The report does not so state. It states the aggregate amount received up to

October 31, 1884, was $324,254 30, and at the rate agreed upon, if all were outstanding, the charge would be $23,985 84. If we look at the seventh paragraph on page 55, Report of 1884, we shall find that annuities to the amount of $39,450 had terminated, and on $11,000 the rate had been reduced by the annuitants themselves, leaving the amount chargeable and payable, during 1885, if there should be no change, $20,711 84. Assuming to quote from Report of 1883, he asserts: "You say you paid for interest $22,563 29.* Your Treasurer claims to have paid but $16,341 02. Which is correct?" This seems to be more than mere carelessness on the part of our critic. It looks like a *willful* perversion of facts. For, in the second paragraph below the one from which he misquotes, it is expressly stated that, by the death of eight annuitants, the "*annual charges*" have been reduced $2,214, and that on October 31, 1883, there was chargeable $20,349 29, to be paid during the following year if no changes occur. The Treasurer's Report for the ensuing year (see Report of 1884, page 46) shows a payment of $20,628 70. The slight variation in the figures is due to changes in annuities.

Had he taken the care to trace the exact facts in regard to the amount of interest paid, as contained in the Report of 1883, he would have found in the Report of 1882, page 47, the statement that the total amount received up to November 30, 1882, subject to annuity, was $256,547 75, on which there was chargeable $18,371 85. But in the succeeding paragraphs, on the same page, it is stated the charge had been reduced to $16,112 85, which would be payable during 1883, did no change occur. The Treasurer's Report for that year, as quoted by the pamphlet, makes the amount paid $16,341 02. The difference is due to changes in the annuities. It amounts to but $228 17 for the entire year, and not, as he states, $6,222 27.

"To the averments," that the receipts of interest were less than the payments in 1883 and 1884, and of which he says, "In my simplicity I take this to be a clear violation of your charter," which reads, "The aggregate amounts of annuities that said Board shall *assume* to pay shall never be allowed to exceed the annual interest *receivable* on the loans made by said Board," we reply, he overlooks the palpable difference between the words "*received*" and "*receivable*."

We do not "propose to play the role of Shylock." The interest *due* has not all been collected, but when received will be far in advance of the interest paid. The weaker churches, finding themselves unable to meet their payments for interest strictly when due, ask, and often receive, extension of time. Business men generally experience the same difficulty

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* The exact language of our report was:

"October 31st, the aggregate amount subject to annuity was $301,116 85, on which the *annual charge* has been $22,563 29.

"Regular Annuity Companies, as shown by their published tables, would pay for the same amount, at corresponding ages, $31,265 47.

"By the death of eight annuitants the annual charges on this account have been reduced $2,214. Leaving annuities *now payable*, $20,349 29."—Cor. Sec.

in dealing with their debtors. Our guarantee for its payment lies in the honesty of our brethren and the securities we hold. The Report of 1885 will show an excess of receipts over payments, as we expect of each succeeding year. So, in point of fact, the interest *receivable* is far in excess of what we have assumed to pay. In our "simplicity," we fail to perceive any violation of our charter. The interest *receivable* is *considerably*—not a "*little*"— over 3 1-2 per cent., as he calculates it.

The inquiry is made, "In preserving the Named Loan Fund, without diminution, a perpetual fund," how shall we collect the loans due from 853 churches, and failing to collect, how shall we preserve each fund intact? The answer to this is found in Rule 10 of the General Committee of Church Extension, Report of 1884, page 51:

"We cordially approve the practice of the Parent Board of recognizing the recommendation of loans by the Conference Boards of Church Extension, as of the nature of indorsements of the securities offered, making all amounts accruing to the credit of the Conference liable for the payment of such loans."

In accordance with this action, when from unforeseen contingencies a loan becomes uncollectable, the amount is charged as a donation to the Conference within whose bounds the loss occurs, and no loss is entailed on the Church at large, nor are the contributions of one Conference applied to make up for losses of loans in another. These churches, if in debt to others than our Board, would be proper applicants for donations, and would undoubtedly receive them.

We are more stringent to *our* debtors than when the debt is to other parties. The policy of our Board is not to grant donations to pay debts due us, as this would open a wide door for default of payments.

III.—Stock Speculation.

In the matter of alleged stock speculations, we are happy to state that we are neither "bulls" nor "bears." We are always "long," never "short." There are always on our books grants for aid, ranging from $50,000 to $100,000, depending on the fulfillment of certain conditions, to wit: That the church must complete its edifice without other debt than is due us; that it raises a certain amount of money; that the title is perfect, etc. The Report of 1883, page 42, states the amount to be $93,780; and that of 1884, page 46, shows $65,650. The money to meet these claims, when the conditions are met, must be kept on hand. Instead of allowing it to be idle, in bank, it is invested by a committee in sound securities, convertible, at any time when needed, into cash, on which securities we receive not less than five per cent. interest. This committee is composed of the president of one of our National Banks, the president of one of our Trust Companies, the head of one of our most reliable banking firms, an honored member of the legal profession, and prominent merchants and ministers. This plan, we think, commends itself, and needs no apology from us.

IV.—Expenses.

The pamphlet charges that our expenses are about 16 per cent. of the amounts collected, $17,477 69, on Conference collections of $108,759 60.* This calculation leaves out the collection, disbursement, and management of the Loan Fund, involving by far the greater part of the labor, correspondence, and responsibility of this office, as will be readily perceived on a little inquiry and reflection. With more than 900 loans to churches, scattered all over the United States, great care and attention is required, and the obtaining of proper securities, the collection of interest, and proper adjustment of insurances involve much oversight and correspondence.

The percentage of expenses for the year just closed, on the basis of net receipts on General Account, is $12\frac{1}{8}$ per cent., and on the basis of amounts collected and disbursed, $7\frac{1}{16}$ per cent. If the percentage be reckoned on the first basis named, then we are entitled to credit for creating and administering a Loan Fund of more than half a million dollars, collecting and reloaning over $376,000 without charge to the Church. Certain expenses are necessary, whether the operations of any society be large or small. As the Church increases its donations the increased expenses will be very slight, and the percentage of expenses proportionately reduced.

V.—Salary and Methods.

The salary of the executive officer of the Board is the same as that of other General Conference officers of the same grade. If any objection lies in this direction it is against the whole Church, and not as against us.

In regard to the "methods of our agents," it is charged that we "have obtained money from many on pledges that it would accomplish results out of all proportion to the possibilities of the case." To refute this, we need but refer to the Report of 1884, pages 15, 16, and 17, where, in a carefully tabulated list of churches aided, some of the results are clearly set forth. In the reports of the above year, and others preceding, we have a list of 268 churches, amounting in value to $533,355, which have been erected under the inspiration of donations from the Board of $67,250, in sums of $250 each, supplemented by loans, well secured, aggregating $50,350. The Board might glory in such results, but the work done is its own best commendation.

In regard to the Academy-of-Music $50,000 meeting, to which reference is made, we need only answer: the records of the Board demonstrate the fact that nearly all the subscriptions have been covered into the treasury of the Board. The papers covering the $20,000 subscription of Rev. J. G. Miller, consisting of well-secured mortgages, have been duly executed, and deposited in one of our National Banks, in trust for the Board. Brother Miller collects the interest on these securities. The Board has not paid one cent, and will not be required to do so until the principal is paid into

* This is on the basis of *collections from Conferences alone*, and does not include receipts from other sources available for donations to churches. The personal gifts that year were $13,933 57, and the bequests, $6,445 53.—Cor. Sec.

the treasury. On the death of the aged donor and his wife the principal becomes the absolute property of the Board.

Since the organization of the work of Church Extension, in 1864, with almost 7,000 at the beginning, and now nearly 13,000 ministers as its agents in collecting funds, that in twenty years aggregate over $2,500,000, not a dollar, to our knowledge, has failed to reach the treasury, neither has there been in the administration of the Central Office, in the distribution of this large fund, the loss of a single dollar by defalcation. A few slight losses have been sustained by money having been misapplied after it has passed beyond the control of this Board to the local churches or their agents.

The charge of our "imitating" in our operations those of Archbishop Purcell, of Cincinnati, and the Church of Rome, is so unfounded and preposterous as to require no attention at our hands. It is an inexcusable attempt to stigmatize our Church in its benevolent operations.

While differences of opinion as to methods exist, as necessarily will occur in all large boards of management, where each member presumes to think for himself, we cordially bear our united testimony to the honest, faithful, and devoted attention of our Corresponding Secretary, Rev. A. J. Kynett, D.D., to the welfare of the Church, in the special trust committed to his care.

We have thus as briefly as possible given the results of our investigation of the statements presented in the pamphlet. With its personalities and insinuations we have not concerned ourselves. We are constrained to ask, however, What was his object in the course he has pursued?

Meetings of the Board were held monthly, and two sessions in October. The pamphlet was not sent to us till November 11, then to the General Committee November 12, and given to the press on the same day. Collections in aid of the work of the Board were announced in most of our city churches for Sunday, November 15. The intervening time was too short to reply to the charges made. We leave each to form his own conclusion. We are happy to state, however, that in this city, where all the parties are well known, the aggregate collections, so far as we can ascertain, have been in advance of the previous year.

The officers of the Board are accessible to any member of the Methodist Episcopal Church, and every facility has been and will be given to obtain information necessary to a proper understanding of the condition and operations of the Board. We regret the author of the communication did not accept the invitation of the Corresponding Secretary, and make his investigations thorough before publishing to the world a series of charges that are shown to be without foundation in our accounts or administration. We do not fear the truth, but regret the liability to temporary mischief that may follow misrepresentation.

L. C. SIMON,
L. D. BROWN,
W. G. SPENCER,
M. E. CLARK,
W. SWINDELLS,
Committee.

FREEDMEN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: METHODIST BOOK CONCERN, 190 WEST FOURTH STREET, CINCINNATI, OHIO.

WORK: THE MENTAL AND MORAL ELEVATION OF FREEDMEN AND OTHERS IN THE SOUTH.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used:

Form of Will in giving Money.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of the State of Ohio, the sum of

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and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of Ohio, the following land and premises, that is to say:

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to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, ETC.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

THE CORRESPONDING SECRETARY, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

ASSISTANT CORRESPONDING SECRETARY, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

TREASURER, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

ASSISTANT TREASURER, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

THE VOICE OF THE BISHOPS.

The Board of Bishops unanimously approves the appeal of the Freedmen's Aid Society for $250,000 a year. Here is the action taken:

To the Ministers and Membership of the Methodist Episcopal Church:

In view of the greatly enlarged work committed to the Freedmen's Aid Society by the General Conferences of 1880 and 1884, the Society has found it necessary to ask for $250,000 a year to carry forward the work of Christian education among both the white and colored people in the South. The necessity of acquiring property, erecting buildings, and inaugurating and maintaining a system of education so vast, calls upon every pastor to secure the full amount asked from his church. Our churches and members of large means are affectionately reminded that this Society offers an opportunity for special gifts that shall permanently confer upon multitudes of God's poor the blessings of Christian culture, and prevent their perishing for lack of knowledge.

Done by order of the Board of Bishops,

WILLIAM L. HARRIS, Secretary.

NEW YORK, November 10, 1885.

HOW $100,000 CAN BE RAISED.

It is proposed to raise $100,000 of this from sources outside of the regular Church collections. During the year ending July 1, 1885, this outside fund amounted to $41,021 80. Under this head will come donations for buildings, endowments, and scholarships. There are those of the Lord's faithful ones in all our congregations who would contribute to these objects if their attention was specially called to them. Here is an example:

DEAR BRO. HARTZELL: I am a poor beggar myself, and I pity any one in the business, even if he is doing it for "God's poor." I inclose a check for $100, which I wish applied in the way you have indicated, namely, for the buildings at New Orleans, for the work of the Freedmen's Aid Society. You are under no obligation to me for it, for it is the Lord's money for the Lord's work. You can, however, do me a favor by remembering in your prayers your fellow-servant.

$150,000 FROM THE CHURCHES.

Our Board of Managers has apportioned $150,000 to the Conferences, and, acting under ¶322 of the Discipline, the Conferences have directed the presiding elders to apportion to the several charges. We trust that each presiding elder

has already informed "each Quarterly Conference in his district of the amount to be raised by the charge it represents." (See Discipline, ¶322.)

Our plea is for a direct and full presentation of our cause to every congregation upon its merits, and that the people be invited to give as their hearts prompt them.

OUR CHART.

The Freedmen's Aid Society, in the judgment of its friends, has done a wise thing in issuing a Chart, giving a "comparative view of illiteracy and educational facilities, North and South."

This Chart outlines the States and Territories east of the Rocky Mountains, and shows by statements and by colored cubes the facts upon which it treats.

It shows the actual illiteracy and the educational facilities of each State. It also shows the taxable wealth of each State, the sums invested in school property, and the actual annual sum expended in each for the support of public schools. It is also shown what has been done by the Freedmen's Aid Society since its organization.

The largest possibilities of this Society require the hearty sympathy of the Methodist Episcopal Church, and its full co-operation in the measures and plans adopted.

This essential need of the Freedmen's Aid Society has better promise of being met by the projection of this Chart than it could be in any other way. It seems impossible that this Chart shall have general currency among Methodists, and that it shall be fairly displayed by the ministers, and studied by our people, without producing a most profound impression—such an impression as a clear and vivid showing of an amazing array of startling and grave facts would be likely to produce.

It may be fairly assumed that if the members of the Methodist Episcopal Church can get the material facts bearing upon this subject fairly in mind, they will respond with adequate sympathy, faith, prayer, and money for all the demands this Freedmen's Aid Society may make upon them.

The Chart is printed on strong, heavy paper. It is three feet five inches, by five feet, making it of convenient size for use on the platform in Sunday-schools and in the churches.

The size and form as well as the manner of its teaching render it easily seen in any part of an ordinary auditorium. It is divided into three departments. One covers the full face of the sheet. The obverse side is covered by the other two departments.

I. The broadside of the whole sheet contains an outline of the United States and Territories east of the Rocky Mountains.

By cubes of different colors, the facts as to illiteracy and its extent are set forth, as also the amount of taxable property in each State ; the amount invested in school property ; and the money actually expended annually in supporting the public schools.

Each black square represents one per cent. of the population, over ten years old, who cannot write.

Each red square, or cube, represents one hundred millions of dollars of taxable property.

Each blue cube represents two millions of dollars invested in public school property.

Each yellow square represents one million of dollars annually expended for public schools.

These squares can be readily seen. They instantly and correctly show how much illiteracy there is in a given State ; how much taxable wealth ; how much invested in public school property ; and how much is expended from year to year for the support of public schools.

Many things are taught or suggested by this incomparable Chart. The poverty of the illiterate States and the wealth of the States where education is general are apparent. Skilled labor is shown to be more productive than unskilled. The Chart shows the relation of the common school to the support of public education.

It also enforces the duty of those favored with wealth and education to contribute freely of their means to aid in educating their poorer and illiterate fellow-countrymen.

And as this illiteracy is a standing menace to the safety of the State and the liberties of the people, patriotism joins its plea with that of philanthropy and religion to urge Christians and patriots to assist in blotting out this crying evil.

By means of this Chart, it is easy to see, in any given State, or in all of the States together, how close and constant is the correspondence between little illiteracy and great wealth, and much illiteracy and little wealth. For example, in Iowa there are only four per cent. of illiteracy, while there are four hundred millions of taxable property. Nine and a half million dollars are invested in school property, and four and a half million are annually expended for public schools.

In Georgia there are fifty per cent. of the population who cannot write. The taxable property is two hundred million dollars. Only half a million dollars are invested in public schools. Six hundred thousand dollars are annually expended for public schools. Suppose we compare Ohio and Kentucky. In Ohio the illiteracy is five and a half per cent. The taxable property is fourteen hundred and fifty millions of dollars. Twenty-two million dollars are invested in school property. Seven millions and eight hundred thousand dollars are annually expended for common school education.

In Kentucky there is nearly thirty per cent of illiteracy. There are three hundred and fifty millions of dollars of taxable property, or about one fourth the taxable property of Ohio. Two millions and one hundred thousand dollars are invested in school property, and an equal amount is annually expended for common school education.

All this, as to every State and Territory in the Union on the Atlantic slope, is readily seen by looking at the Chart and counting the different colored cubes, without stopping to add, subtract, multiply, or divide. It is at once apparent that where the black cubes are numerous the red and blue and yellow cubes are few, and so *vice versa*.

II. On one half of the obverse side of the Chart are engravings of some of the institutions planted in the South by the Freedmen's Aid Society. In the upper left corner is the picture of the Gammon Hall, Clark University, Atlanta, Georgia. This is a large, elegant brick structure, five stories high. And this, with other views, shows that the Society is in the South to stay, and that it is wisely planning for the future. In the upper right corner is the engraving of Little

Rock University (for whites). The architecture is chaste and elegant. This also is five stories high.

Central, in the lower tier, are engravings of the Central Tennessee College, and of the Meharry Medical College, in Nashville, Tenn. Rust University, in Holly Springs, Miss.; Wiley University, in Texas; Centenary Biblical Institute, in Baltimore, Md., are seen. In all sixteen school edifices are displayed, located in ten different States. Among these is a view of the Industrial Home, in Atlanta, Ga., sustained by the Woman's Home Missionary Society. This part of the Chart contains also a map of the United States, taken from the official census map of 1870, showing by deeper or lighter shading, and also by tables, the illiteracy of the United States, and where it is less and where greater.

III. The remaining half of the obverse side of the Chart contains general statements of great value as to the following items, namely:

1. The greatness of the work of the Freedmen's Aid Society, not only as to the area of its working, but also and eminently as to the nature and significance of its operations.

2. The tremendous problems involved in this whole question of illiteracy, and in the race and color caste questions awaiting solution through the school, the home, and the Church.

3. What has been done by eighteen years of successful work by the Freedmen's Aid Society.

4. What annual sum is now needed to meet the claims upon this Society.

5. How this amount may be raised.

6. How the Chart may be used to effect in raising the amount needed by the Society for its great work.

This invaluable Chart may be made most prolific of wonderful results by our ministers and people. The ministers should study it, and should set forth its various and most important lessons to the people of their charges.

Our people, and especially those who have means, and who want to be useful in large and effective lines, should carefully study and learn all the phases of this Freedmen's subject and of this illiteracy by means of this Chart until they have completely mastered these momentous themes.

BOARD OF EDUCATION.

ANNUAL MEETING.

THE annual meeting of the Board of Education of the Methodist Episcopal Church was held in New York on the 11th of November, 1885.

The receipts during the fiscal year then closed were officially reported as follows:

From Children's Day and church collections in the United States	$36,108 00
From special donations	162 50
From Legacy of Mrs. Cobb	500 00
From Children's Day collections in foreign countries.	462 00
From repayment of students' loans	1,620 20
Total	$38,852 70

In comparison with the receipts from the same sources during the year 1884, which was Centenary Year, and included a large sale of medals, the decrease was $17,329. As compared with similar receipts in 1883, the preceding regular year, the advance was $6,133.

It was reported that, in accordance with the recommendation of the General Conference, the charter had been amended by the Legislature of the State of New York, authorizing the immediate appropriation of the Children's Day collections, so far as might be needed, in aid of students. Under that provision, the Corresponding Secretary had disbursed and arranged to disburse during the year 1885 about $30,000, a sum largely in advance of the appropriations for the same object during any former year.

By means of this advance the Board has been enabled, for the first time in its history, to come somewhat nearly up to the actual demand for aid in behalf of needy students in the institutions of our Church. This money has been disbursed,

not in gifts, but in loans to young persons attending some ninety different schools and colleges in all sections of the United States and in several foreign countries. The largest loan to any individual has not exceeded $100, while the greater part of the loans have not exceeded $50 for the year. It is the defined policy of the Board not to make exertions for self-support unnecessary, but rather to stimulate and encourage such exertions, together with corresponding economy. It is thus sought to develop manly character as well as noble aspirations. On this plan the Board has been enabled to aid the large number of about 400 different students, while its auxiliaries have aided an additional number.

It was found that the Children's Day of the Church had enlarged the area of its observance, and even increased in interest and appreciation. Its fruits have appeared, not merely in handsome annual collections, but in various local advantages, among which is that of awakening a desire for advanced education in the minds of many of our youth, some of whom could never have hoped for it but for the existence of the Children's Educational Fund.

Many indications make it apparent that this desire is to be developed hereafter in still greater proportions, thus calling for increased effort to meet its legitimate demands. Not a few of the young men and women, who are coming forward from our families and Sunday-schools to claim the advantages which the Church has provided through this agency, purpose offering themselves for mission fields. It is thus shown that the work of the Board is directly auxiliary to the great cause of missions as well as to ministerial supply.

The following officers were elected, namely: Bishop W. L. Harris, President; Hon. O. Hoyt, Treasurer; Rev. J. W. Lindsay, Recording Secretary; Rev. D. P. Kidder, Corresponding Secretary.

COMMITTEES:

On Appropriations, Bishop Andrews, J. W. Lindsay, A. S. Hunt, O. Hoyt, Cor. Sec., *ex officio.*

On Finance, J. Elliott, J. Long, O. Hoyt.

Auditing, L. R. Fiske, W. M. Frysinger, J. Elliott.

A TWOFOLD AGENCY.

The task of building up a great benevolent agency, such as this Board was designed to be, is one of no small magnitude or slight responsibility. It requires the formation of wise and far-reaching plans, and the prosecution of those plans with zeal and energy for a series of years. It cannot be claimed that sufficient time has yet elapsed to more than indicate the possibilities for good that are involved in the destiny of this Board, yet a sufficient degree of development and progress has already been attained to challenge the interested attention and the best hopes of the Church.

In that view, and to satisfy the reasonable inquiries of many friends, we subjoin the following condensed exhibits. They represent the two great departments in which the Board is chiefly occupied at the present time, namely, of collections and disbursements.

Annual Receipts of the Board of Education.

From Church and Sunday-school collections, legacies, special donations, and the repayments of loans.

1873	$1,490 68	1880	$2,079 24
1874	4,620 90	1881	9,256 86
1875	(net) 2,141 28	1882	18,026 56
1876	887 26	1883	32,718 42
1877	1,994 57	1884	56,181 65
1878	565 30	1885	38,852 70
1879	2,491 59		
			$171,306 01

Disbursements in Loans to Students.

1873	$300 00	1880	$8,000 00
1874	4,477 00	1881	8,000 00
1875	10,095 00	1882	11,037 00
1876	8,554 56	1883	12,844 00
1877	7,626 50	1884	16,531 62
1878	7,786 14	1885	30,000 00
1879	8,217 00		
			$133,468 62

For a showing of the geographical distribution of the above loans, see Annual Report.

It should be remembered that up to January, 1885, the Board was held by its charter to invest in the permanent Children's Educational Fund all that came to it through its prin-

cipal source of income—the Children's Day collections. It consequently was only allowed to disburse the proceeds of its invested funds increased by special donations and repayments from loans. As a consequence, our invested funds have been growing as the Children's Day collections have increased, until now they have reached the handsome aggregate of $188,128 78.

The above statements show results that are believed to be unprecedented in the history of benevolent institutions, namely, that from a nucleus of $65,829 72, in 1868, our invested educational funds have been more than trebled in amount, while from them have been disbursed, in loans to students, over and above all expenses, an aggregate more than double their original amount.

Of the good done by the loans thus made, an idea may be formed from the following expression contained in a letter from an instructor in one of our institutions in the South. It is only fairly representative of similar expressions that come to us from many instructors in all sections of the country.

> How thankful I am for your Board! Many worthy men are now here who could not attend our institution without the aid thus afforded.

From the foregoing statements it may be seen that the first great duty of the Board of Education of the Methodist Episcopal Church is to promote the benevolence of the Church in behalf of the cause of practical Christian education. The second and corresponding duty is to wisely distribute, in the form of judicious loans, the proceeds of that benevolence as an encouragement to needy youth of the Church to cultivate for his service the talents God has given them through the agency of our literary and theological institutions.

In both these departments enough has been accomplished to demonstrate the wisdom and importance of the plans inaugurated, and also the substantial and growing interest of the Church in their more complete development. In proof of these facts attention is invited to the subsequent pages of this Report, in which may be seen the spontaneous testimony of Conferences, pastors, and Sunday-school workers, together with a classified showing of the collections paid in during the past year.

ACTION OF ANNUAL CONFERENCES.

Puget Sound.

We recognize in the Educational Society of the Church a much-needed connectional bond and a right arm of power in this great educational work, and cheerfully pledge our hearty co-operation by the observance of Children's Day; and in the grand movement to place this society in the front rank of our Church forces we will use our best effort.

Southern California.

Children's Day.

The success of Children's Day as arranged for by the General Conference is a matter of congratulation. The power of childhood is thus recognized and utilized by the Church for the advancement of her educational interests. We commend the keeping of the day to all the churches, and that collections be taken for the educational fund.

Resolved, That we will preach on the subject of Christian education, and recommend to our people to seek through it the spiritual and intellectual culture for their children; that they can only secure at a Christian school.

Upper Iowa.

We would express our high appreciation of the aims and methods of the Board of Education of our Church, and recommend stricter compliance with the General Conference action concerning the observance of Children's Day.

Wisconsin.

Board of Education.

The wise and generous policy of the Board of Education, which is acknowledged by hundreds of students and every institution of learning within the Church, *deserves* and should *receive* the co-operation of all. In the accomplishment of the work of the Board the festival of Children's Day is a most beautiful and efficient auxiliary. Its observance is rapidly becoming universal in our own and other Churches, and we earnestly recommend its observance by all of our Sabbath-schools. We recommend that a collection be taken at all of the anniversaries for the benefit of the Children's Education Fund.

Indiana.

Resolved, That the especial attention of the presiding elders and preachers in charge be called to the provisions of the Discipline (¶ 262, §§ 5-7) in regard to the observance of Children's Day, which is constantly becoming more popular and profitable, and that the occasion be utilized in disseminating information concerning our institutions of learning, and in securing contributions for both Parent and Conference Boards of Education.

Ohio.

The presence of Dr. Kidder, Secretary of the Board of Education of our Church, has given us a stimulus in the direction of this department of

Church work. We heartily commend the CHILDREN'S DAY movement to all the charges in the bounds of our Conference, with an urgent request that the day be universally observed among us.

Resolved, That the moneys collected for the CHILDREN'S DAY FUND be forwarded immediately to the Secretary of the Board of Education.

CENTRAL OHIO.

Board of Education.

We congratulate the Church on the popularity which CHILDREN'S DAY has acquired in our churches and the success that has attended it.

We recommend that CHILDREN'S DAY be observed in all our charges, and collections for the Children's Fund of the Board of Education be taken in all our Sunday-schools on that day.

We recommend that the disciplinary educational collection be taken in all our charges, but in no case on "Children's Day."

CINCINNATI.

Children's Day.

We are gratified to learn that the children and youth are being brought into closer sympathy with the educational work of our Church through the influence of CHILDREN'S DAY. Its growth and spread have been so rapid that it has become a great power for good throughout our entire Church.

We recommend the universal observance of CHILDREN'S DAY by all our churches.

ROCK RIVER.

Board of Education—Children's Day.

In calling the attention of the Conference to CHILDREN'S DAY as an important auxiliary in the educational work of the Church, we are grateful to God that this opening year of our second century finds it so well established, having an outlook so hopeful. We have a connectional endowment which practically unites our Sunday-schools and literary and theological institutions, and provides for aiding suitable youth in obtaining an education.

Within a few years CHILDREN'S DAY has grown so rapidly and been so successful, that it has won the heart of the Church and her children. The Board of Education has come to be recognized as a power for good. Hundreds of the youth of the Church have been aided in their efforts to obtain an education, many of whom are in our pulpits and mission fields. Nearly all our institutions of learning have been aided and encouraged by the help furnished their students. All this *has been accomplished.* What grand and glorious possibilities lie before us, if we are true to our trusts. The movement is only in its infancy. We rejoice that the power of childhood is being thus utilized by the Methodist Episcopal Church for the advancement of her educational interests.

More earnest effort is needed on the part of our charges and Sunday-

schools to meet the purposes of the day, one item of which is the aim to raise for the Children's Education Fund five cents from each member of our schools.

We desire to call attention to the action taken by the General Conference, and found in the Appendix to the Discipline.

Resolved, By the General Conference that we request all our ministers, churches, and Sunday-schools, from this time forward, to enter heartily into the observance of CHILDREN'S DAY, on the plan originally proposed and distinctly defined in the Discipline of our Church.

CENTRAL ILLINOIS.

Whereas, The Board of Education has for many years aided worthy young men, seeking an education to better fit them for the work of the ministry and for other important work; therefore,

Resolved, That, so far as concerns preaching on education and taking up a collection for this purpose, we will not mend our rules, but keep them.

Resolved, That we deem it unwise and inexpedient to divert moneys raised for this purpose out of the ordinary channel, feeling assured that greater and better results will be secured in following the plan laid down by the General Conference.

HOLSTON.

Whereas, The Board of Education of the Methodist Episcopal Church has become a recognized power for good in all parts of the Church, and underlying nearly every other form of Christian effort, hundreds of the youths of the Church have been aided in their efforts to obtain a higher education, and thousands more have been aroused and stimulated to similar efforts; and,

Whereas, The system of aiding students without prejudice to their manhood, thus encouraging and enabling them to enter our pulpits and mission-fields at an earlier date and with better qualifications than otherwise would have been possible, and thus opening wide a door to the highest grade of Christian culture to the most indigent youths of our land; and,

Whereas, The institutions under the patronage of the Holston Conference have repeatedly received liberal donations from the Board, and have recently obtained the pledge of Rev. Dr. Kidder (the faithful and efficient Corresponding Secretary) of "more to follow;" therefore,

Resolved, That we extend our hearty thanks to the Board of Education for the liberal aid given to our schools, and pledge ourselves to renewed efforts in advancing the interests of the Board among our people, and will faithfully urge the collection of CHILDREN'S DAY in all our churches.

JAPAN.

Resolved, That we recommend the observance of CHILDREN'S DAY as prescribed by our Church, and urge that children should be carefully taught their relation to the education of the future ministers of our Church.

GERMANY AND SWITZERLAND.

Whereas, We consider it to be our duty to pay great attention to the educational cause; therefore, be it

Resolved, To carry out ¶262, §8, of our Discipline, and Brothers Nippert, Sulzbergen, and Breiter be requested to write in our papers regarding the importance of it, and give the necessary advice how to celebrate the CHILDREN'S DAY.

LETTERS FROM FOREIGN COUNTRIES.

GERMANY AND SWITZERLAND.

The CHILDREN'S DAY was celebrated on all our circuits of the Germany and Switzerland Conference. The collections raised amount to $92 34, which sum was paid by the Conference treasurer to the Martin's Mission Institute according to your order. The Conference desires me to express our hearty thanks to you and your Board for the liberal appropriation toward the Martin's Mission Institute. We shall apply this sum as we do the money you sent direct, and shall in due time send you the names of the students who are to be aided by it.

All the students hitherto aided by the Board are successful workers on different missions in Germany and Switzerland. L. NIPPERT.

FRANKFORT-ON-MAIN.

INDIA.

As secretary of our Conference Board of Education, I write to give you a brief report of our CHILDREN'S DAY. I am glad to say that its observance this year was more universal and more successful than ever before. Last year our collections in all amounted to 253 rupees. This year they reached the sum of 408 rupees, a decided advance, as you see. Our people are coming to enjoy this occasion, and the time is not far distant when CHILDREN'S DAY will be about as great a day among us as Christmas. This money is administered by our Conference Board of Education and goes to help the sons of our native preachers not able to educate their children. At present no less than twenty-five are thus receiving help—in no case more than $15 per year.

We propose to make our native Church a giving Church, and we shall continue to impress upon all our people the necessity of caring for the children. Fortunately, there is such a laudable and wide-spread desire to gain a thorough, if possible an English, education that our work in this line is very easy. We must multiply our school-houses, in all of which are the Word of God, the hymn-book, and Catechism. The people will send their children to us. As a Church we have a great opportunity presented us here in India, and we are trying to improve it. B. H. BADLEY.

LUCKNOW.

CHILDREN'S DAY was observed at Lucknow last Sunday with great enthusiasm in both our churches, Hindustani and English. In the former the house was crowded. A specially prepared service in Roman-Urdu, with responsive readings and new hymns, was used; the Rev. T. Craven

and Miss Rowe gave addresses, the girls and boys of the two boarding schools favored us with recitations, and the programme was thoroughly enjoyable. At the close three little girls carried around the collection bags and brought back 18 rupees, the most of which was in pice and small silver pieces. On the preceding Sabbath the superintendent had asked the children to bring copper, silver, and if possible *gold*. Three gold rings were cast in, worth at least 18 rupees, making the collection 36 rupees. By unanimous vote the large congregation expressed its approval of CHILDREN'S DAY, and asked for its observance next year; and by another vote the Sunday-school sent its *salaam* to the Methodist Sunday-schools in America with the hope that their CHILDREN'S DAY (second Sunday in June) may be as successful and pleasant as ours.

The church was beautifully decorated; "Larkon Ká Din Mubárak," "Children's Happy Day," and a score of English mottoes were on the walls, while the front of the pulpit was hidden in flowers. Each child brought a floral offering, and these were placed on the open Bible, hiding it from sight. Prominent among the flowers were splendid specimens of the lovely Maréchal Niel and other roses for which our city is famous.

The celebration in the English church, Mr. Clancy pastor, and Mr. Groves superintendent, was also very interesting and well attended, From the earnest address of the pastor, to the recitation of little Ted, the youngest scholar,

> "'I am a little soldier,
> And only five years old,
> I mean to fight for Jesus
> And wear a crown of gold,'"

all was very enjoyable. Both children and grown-up people were happy. The church was beautifully decorated. The collection was 64 rupees, a decided advance over the 36 rupees of last year.

For North India, at least, no more suitable time for CHILDREN'S DAY could be chosen than the second Sunday in March. The roses are at their best. It is the "*mansim i bahár*" when the trees are putting forth their beautiful new leaves in fashion almost miraculous; it is neither too hot nor too cold, and is just far enough removed from Christmas to make good collections easily obtainable.—*Indian Witness.*

CHILDREN'S DAY was observed at Shahjahanpur on the 8th of March. The Orphanage Chapel was beautifully decorated with flowers and large pictures and mottoes. A small round table covered with a white cloth was placed just in front of the pulpit, and handsomely covered all over with twining creepers and flowers. On the top was a basket embowered in flowers, to receive the children's offerings to the cause of education. The beautiful programme, prepared by the Rev. B. H. Badley, was used, with great satisfaction and profit. There were a number of addresses, exercises, etc., all pertaining to the cause of education. A collection of 25 rupees was taken. One feature of the offering, worthy of remark, was the fact that every child present came forward, either alone or accompanied

by the parent, and deposited an offering with its own little hand. In this way each had a significant part and learned to give for the good of others. The day is held in the greatest esteem here, and is bound to grow year by year in the favor of the people. C. L. BARE.

SHAHJAHANPUR.

Though the regular time for observing CHILDREN'S DAY in India is the second Sunday in March, when flowers are in greatest profusion, and before the summer exodus to the hills begins, for local reasons our services were not held until May 11. Our neat English church was tastefully decorated with flowers and plants, and there was no need of caged birds, for the sparrows that flitted through the house made music enough, if not of the best quality. We used a responsive service, modeled after Dr. Kidder's for 1884. Sixty native Christian boys from the Orphanage added not a little interest by singing several Hindustani hymns. The collection was equivalent to about $65, no mean sum for a small self-supporting church in India. A. J. MAXWELL.

CAWNPORE.

CHINA.

The last United States mail brought us the news of the celebration of CHILDREN'S DAY in the land of our birth, and I thought that it would not be without interest to you to know that we, away over the ocean, in this the land of our adoption, were privileged to take our part, insignificant as it was, in commemoration of that auspicious day.

A grateful sensation like a bracing sea-breeze came over us, nerving our spirits, as we began to realize the fact that this celebration was going on throughout the wide world; not only in privileged America, but in the various bright spots on God's globe wherever our missionaries were presenting the Gospel, whose rays were penetrating into "the dark places of the earth, full of the habitations of cruelty."

Even though our anniversary was a very simple affair compared with attractive, popular celebrations in the metropolitan Sunday-schools in our home-land, where tasteful decorations, beautiful programmes, eloquent addresses, fine music, and patronizing friends add to the interest and success of the occasion, yet we felt God's blessing upon our feeble efforts put forth to interest the little almond-eyed boys and girls, who listened to the story of Christ's younger days, and also of his love for children when he was no longer a child, but had grown up to be a divine Teacher.

TIENTSIN, NORTH CHINA. MARCUS L. TAFT.

MEXICO.

The observance of CHILDREN'S DAY in our mission was more general and more enthusiastic in 1885 than in any previous year. It is an institution, a red-letter day in our Church calendar in Mexico.

The financial results were as follows. (See Lists of Receipts among those of other Conferences.) C. W. DREES.

CITY OF MEXICO.

COMMITTEES ON EDUCATION IN THE METHODIST EPISCOPAL CHURCH.

The Duties of Members.

The opinion is general and well founded that less of good has resulted from the appointment of Committees on Education in our Quarterly Conferences than ought to have been expected. One reason is thought to have been because there has hitherto been a lack of instruction and suggestion as to the proper duties and responsibilities of the members of such committees. What is here stated is to supply the lack referred to, so far as it may be done in a brief space.

Disciplinary Provision.

"It shall be the duty of each presiding elder to bring the subject of Education, in individual churches, before the fourth Quarterly Conference of each year; and said Quarterly Conference shall appoint a committee, of which the preacher in charge shall be *ex officio* chairman, to organize wherever practicable, under the supervision of the Quarterly Conference, a Church Lyceum for mental improvement and to develop facilities for social intercourse; to organize free evening schools; to provide a library, text-books, and books of reference; to popularize religious literature by reading-rooms or otherwise; to seek out suitable persons, and if necessary assist them to obtain an education with a view to the ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man."—¶ 262, § 8.

Chairman of the Committee.

By virtue of his office each pastor or preacher in charge is the chairman of the Committee on Education, and thus its most prominent member. It is his duty to call meetings of the committee for consultation as to what may be done, to adjust plans for an appropriate division of labor, and also to prompt the committee and its individual members to timely activity in respect to their various duties.

Members of the Committee.

The Discipline does not say how many persons shall constitute the committee. Hence three are generally appointed. There could be no objection to appointing five. It is fairly implied that all who are appointed should be persons deeply interested in the cause of education, and it would be well that one or more ladies should be on the committee.

Classification of Duties.

From the language employed it is obvious that, as circumstances differ greatly in different places, certain things may be practicable in some places and not in others. Hence it would be well, after the organization of the committee, to inquire seriatim as to the practicability of the following *duties of a local character*, namely:

1. Can we organize a Church Lyceum? As a means of answering that question properly, it would be well to apply to the Corresponding Secretary of the Sunday-School Union at 805 Broadway, New York, for documents explaining the proper mode of proceeding, and suggesting the best means of securing success.

2. (*a*) Is it desirable to organize an evening free school? If so, (*b*) where, how, and when shall it be done?

3. Can we initiate or continue provisions for the formation of a Church library and reading-room?

As a means of aiding and rightly settling that inquiry, it would be well to secure from the Book Concern, or from one of its depositories, a small volume entitled "Methodism and Literature," by Rev. F. A. Archibald, also "The Library Key and Index of General Reading," by the same author.

Following such inquiries should come one of a more *general character*, which might in the true spirit, though not in the exact language, of the Discipline be phrased as follows:

4. What can we do to promote advanced education through the agency of the institutions of our Church? The paragraph above quoted was introduced into the Discipline as far back as the year 1876. Since that period great progress has been made in developing the policy and organizing the activity of our Church in the line of educational effort. An increased

number of institutions of different grades has been founded. The General and Children's Educational Funds have come into action and become agencies of assistance in the education of not only candidates for the ministry, but also candidates for other spheres of Christian usefulness, especially those of either sex who rise from the ranks of our Sunday-schools. By these agencies, as represented by our Church Board of Education, the great chasm hitherto existing between our Sunday-schools and our schools for higher learning has been bridged over so that it is now practicable for the poorest and humblest of our children having suitable capacity and making suitable efforts to advance to the highest culture.

These facts go far toward answering the fourth and most comprehensive of the above questions. Indeed, they indicate what may be, and what needs to be, every-where done as a means of strengthening and building up a great system of united Church effort for grand and comprehensive objects.

A Pervading Responsibility.

While Church lyceums, evening schools, and even adult libraries are not every-where practicable, few, if any, places can be found where it is not practicable to join in with the great and popular movement in favor of Christian education known as the Children's Day observance. That observance contemplates both local and general advantages—the former by impressing both old and young with the importance of education under Christian influences, and the latter by inducing general co-operation in the support of our institutions, the enrollment of greater numbers of scholars, and especially the increase of the Children's Educational Fund, which extends its influence over the whole Church and its mission fields. In fact, from its providential adaptation to subserve a large class of interests of this kind the Children's Day has, in a short time, risen to such importance as to have been designated and generally accepted as the Educational Day of our whole Church.

Co-operation Needed.

Here, then, comes in a most important function and duty of all members of Committees on Education, namely, that of co-operating with pastors and Sunday-school superintendents to make

the Children's Day of each successive year a great and ever-increasing success. This may be done by good words in its behalf, by invitations to attend its services, by the distribution of educational tracts and circulars, and by securing subscriptions to increase its collections. A specially appropriate and useful thing to do in every place would be to secure a list of annual subscribers, of one dollar or more each, who will be entitled to receive the Annual Report of the Board of Education from year to year. What is specially needed by many, if not by all, is full information as to the plans and educational enterprises of our Church, and the best modes of co-operating with them.

It should be considered a duty of all members of the Committees on Education to advise and encourage students to attend the various institutions of our Church. It is also their privilege, when occasion offers, to search out and encourage worthy youth who, though having talent and a thirst for knowledge, are so hemmed in by poverty and other embarrassments as, unaided, to see no hope of being able to rise to public usefulness. Such youth are, in many cases, the hidden jewels of the Church that need to be found and polished. Nothing is more appropriate than to bring persons of this class to the attention of the Board of Education ; and who will be likely to look after them if Committees on Education, including pastors, do not ?

In addition to what is suggested above, it may not unfrequently happen that members of Committees on Education may have opportunities to originate suggestions and plant seed-thoughts that may in due time grow into large gifts or legacies to the cause of education.

Conclusion.

Finally, whoever in this capacity comes to an enlistment of heart-interest in the objects contemplated may be able to devise ways and means for co-operating with the Church in the cause of Christian education that cannot be prescribed in advance, but which may lead to large results. We therefore plead that every one, male or female, who may be appointed to the modest but honorable office now under consideration will endeavor to magnify that office by earnest zeal and persevering effort guided by wise counsel.

PLANS FOR CHILDREN'S DAY, 1886.

Children's Day will this year come on Sunday, the 13th of June. Since "time flies," and in order to be utilized to the utmost needs to be taken "by the forelock," it is well to forecast somewhat as a means of securing the best possible results. We have, therefore, to request of all pastors, and through them of all Sunday-school superintendents, to begin early to talk about next Children's Day, and to make general arrangements for its proper celebration. Let us every-where adopt as our motto for the event and its results the significant and inspiring word PROGRESS.

On the part of the Board of Education preparations are being made to do its part, if possible, better than ever before. They will embrace the following publications:

1. An Annual Report of great value, to be issued during the month of March. The Report will contain (1) the proceedings and statistics of the Board of Education; (2) the action of many Annual Conferences; (3) reports of Children's Day celebrations in all parts of the United States and in various foreign countries; (4) a list of the literary and theological institutions of the Methodist Episcopal Church; (5) an exhibit of the work done by the Board of Education and its auxiliaries; (6) a list of receipts from collections in 1885 arranged by Conferences and districts.

N. B.—Two copies of the Report will be sent to every pastor whose address is known—one for himself, and one for his chief Sunday-school superintendent.

A copy will also be sent to every annual subscriber or donor of one dollar whose name and postal address shall be furnished for that purpose.

2. A new and attractive programme for the Children's Day services of this year will be published by the Book Agents, to be sold at all their depositories at the rate of $1 per hundred, post-paid. This plan was generally accepted and sanctioned throughout the Church last year as not only just and proper, but as the only one on which, in the rapid expansion of this

cause, a timely supply can be furnished in all parts of the country.

3. Supplement No. 1 to the "Manual of Hints and Helps for Children's Day," heretofore published and still kept on sale, will this year be issued, covering four large pages and containing fresh matter adapted to extend and vary the regular programme. Six copies of this Supplement will be sent gratuitously with every order for 100 programmes, and in that ratio for larger or smaller orders.

4. The Children's Red Letter, to be sent gratuitously, as heretofore, on application in the usual form to the Educational Secretary, 805 Broadway, New York. A limited supply of the Red Letter of 1885, addressed to adults, being still on hand, copies will be sent, when asked for, while the supply lasts.

☞ Specimens of the Programme for Children's Day, of the Supplement to Hints and Helps, also of the Red Letter of 1886, together with a form of report and a return envelope, will be sent to all pastors with the Report.

It is specially desired this year to enlist in behalf of our enterprise the active co-operation of all members of the Committee on Education required to be appointed by each Quarterly Conference. In this view several tracts have been printed which, on application, will be sent to any pastor for the use of his committee, provided he will make a close estimate of the number that will be needed and actually used for the advantage of the cause.

The following is a list of the tracts or circulars thus far prepared. It is subjoined that selections may be made in requesting supplies for personal use or for distribution:

Committees on Education—The Duties of Members.
Our Educational System.
Education for the Masses and the Ministry.
Origin and Establishment of the Children's Day.
Importance of Educational Gifts and Legacies.

This list may be enlarged hereafter.

EXPLANATION AS TO LOANS AND PAYMENTS.

The Board of Education of the Methodist Episcopal Church has undertaken to solve a problem which has greatly embarrassed most if not all other educational societies, namely: How to aid needy students, and yet to cultivate in them a high sense of manhood, and those qualities of efficiency which are so essential to success in the ministerial calling.

In pursuance of this object, it has stricken from its vocabulary the term beneficiary, and placed those whom it aids on the footing of accredited borrowers. Moreover, in order to place all in a position where they could, from the time of their entrance on the public service of the Church, reduce their indebtedness in the regular discharge of ministerial duty, it proposed years since that loans made from its funds may be repaid by the proceeds of collections or subscriptions secured in behalf of the Board, and paid into its treasury by the borrower. This proposition was not made in the idea of promoting exclusive efforts in the churches on behalf of education, but rather on the ground that—

one great element of ministerial success is a capacity to represent justly and efficiently the benevolent agencies through which the Church performs her work. The Board being one of these, is disposed to encourage those whom it has aided by passing to their credit the primary results of their activity in its support, expecting them to continue similar efforts for the sake of the cause and in compliance with the mandates of the Church. As persons prepared by experience to represent its merits and claims, the Board naturally expect them to be habitual and energetic workers to promote the enlargement of its means, and the extension of its usefulness.

The time has now come when some explanations are called for in reference to the working of this policy. In response, therefore, to various inquiries, the following facts are stated:

1. Contrary to the fear of some, the policy stated above has not been objected to on the part of the Church as *unduly* favoring those whom the Board has thought worthy of its loans.

2. While appreciating the plan of possible payment by collections as extremely liberal, some have declined to avail themselves of it, preferring to have the satisfaction of repaying in full from their own funds.

3. A considerable number, in their desire to make returns sooner and more fully than was possible from their own resources, have been diligent and successful in paying in collections, not omitting personal payments.

4. Some have been apparently indifferent to both modes of reducing their obligations, not even having sent in a Children's Day collection, while other ministers by thousands have done so from a general sense of duty, as well as from their interest in the cause of Christian education.

5. Such cases of neglect are discouraging and embarrassing to our efforts to build up a fund for the aid of students hereafter; since, according to the just expectations of the Church, every one hitherto helped by the Board ought not only to be an example of the wise use of its funds, but an active agent for the extension of similar benefits to others.

6. For the working objects of the Board, it is preferable that loans be canceled by payments rather than by collections, since moneys paid in on loan account are regarded as income, and may be used at once for reloaning.

7. Nevertheless, we stand by our proposition; and, although we do not indorse on notes the amounts paid in as collections, or give for them any other than the usual official receipts, yet we credit them on accounts at convenient times, if requested to do so. Such times are when regular payments are sent in, or when full settlements are made. The credits are, in fact, made in our fiscal reports, published from year to year, and have only to be brought to our attention at the times stated.

8. Those who by either or both methods cancel their obligations have their names inscribed on our roll of honor.

9. Those who for successive years have failed to give any indication of interest in fulfilling obligations which they not only voluntarily assumed, but urgently solicited, are held in remembrance for better things hereafter. It is universally conceded that the liberality of our arrangements for the cancelling of loans takes away all excuse for neglect in this matter.

Address THE EDUCATIONAL SECRETARY, 805 Broadway, New York.

New and Desirable Books.

From Boston to Bareilly. A Report of the Providential Origin and a Review of the Progress of the India Mission of the Methodist Episcopal Church at the Close of its First Quarter of a Century. By Rev. Wm. Butler. 12mo, $1 50.

Hand-book upon Church Trials. By Prof. L. T. Townsend. Paper, 12mo, 25 cents.

The Seven Wonders of the New World. By J. K. Peck, A.M. Illustrated, 12mo, $1 25.

Lodebar. By Mrs. Lucy A. Spottswood. 12mo, $1.

The Life and Times of Bishop Levi Scott, D.D. By James Mitchell, D.D. 12mo, $1.

Boy Travelers in Arabia; or, From Boston to Bagdad; including Pictures, Sketches, and Anecdotes of Wandering Arabs, and of the City of "Good Haroun Alraschid." By Daniel Wise, D.D. Illustrated, 16mo, 90 cents.

Phil Vernon and his School-Masters. A Story of American Life. By Byron A. Brooks, author of "King Saul, a Tragedy," "Those Children," etc. Price, $1.

Up-the-Ladder Club; or, The Knights of the White Shield. Round One. Play. By Edward A. Rand. 16mo, $1 25.

"Go, Work." A Book for Girls. By Annie Frances Perram. 12mo, 70 cents.

Political Economy, Outline Study of. By George M. Steele, LL.D. 12mo, 60 cents.

Pomegranates from an English Garden. A Selection from the Poems of Robert Browning. 12mo, 50 cents.

College Latin Course in English. By William Cleaver Wilkinson. Price, $1.

Primary Sunday-School Exercises. By Mrs. E. M. Hoffman. 12mo, 75 cents.